

BIBLE MONITOR

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JANUARY, 2007

NO. 1

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THROUGH THE COMING YEAR

Our Father, thro' the coming year
We know not what shall be;
But we would leave without a fear
Its ord'ring all to Thee.

It may be we shall toil in vain
For what the world holds fair;
And all the good we tho't to gain,
Deceive and prove but care.

It may be it shall darkly blend
Our love with anxious fears;
And snatch away the valued friend,
The tried of many years.

But calmly, Lord, on Thee we rest;
No fears our trust shall move;
Thou knowest what for each is best,
And Thou art perfect Love.

-Anon

A FAITH FOR THE NEW YEAR

Christmas has come and gone. We have been reminded of the Gift that God has shared with us. We have thought of the connection between His coming as the babe in the manger and as the suffering Saviour on the cross of Calvary. He came as the answer to our sin problem. He brought cleansing, encouragement, victory and glory.

Whenever we have responded to His call, we must be mindful of His great salvation. We know that our response is the result of heartfelt faith. This faith believes that He is the Son of God. It trusts that He is able to provide our soul's salvation. When we accept His offer we are born into the family of God.

At the brink of this New Year, we wonder how shall we

live as Christians. Faith should be our guide as we enter this year.

Faith like the Holy Spirit can not physically be seen or touched. It can only be witnessed through the deeds of the body where it is present. The faith filled life will be different from a life lived without faith. James writes that faith unaccompanied by what is expected of faith is not a sufficient faith. Faith can not be identified without some visible action, since it is invisible.

When the ten lepers standing afar from the passing crowd (as lepers were required to do) called to Jesus, they knew who He was. They evidently had heard of His previous healings. They were sure He was the One

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MILTON COOK, Editor; 1138 East 12th Street, Beaumont, CA 92223.

LYNN H. MILLER, Assistant Editor; 70 Round Barn Rd., Newmanstown, PA 17073

MARLIN MARKS, Associate Editor; 3027 Acorn Lane, Red Lion, PA 17356.

DENNIS ST. JOHN, Associate Editor; 21397-B50, Bryan, OH 43506.

who could heal them. As the outcasts of society, they had little hope or companionship other than the companionship of other lepers. When He responded to their cries, He told them to go show themselves to the priest. This was a necessary proof of their healing. They at once began to walk, run or hobble (depending on their physical condition) towards the priest. As they moved in that direction they suddenly were aware of the new skin and nerves that replaced the skin and nerves destroyed by their leprosy. When He bade them to go to the priest, they, by faith, did as they were bidden. The result was healing.

The unfortunate element of this story is the unthankfulness of the nine. Only one returned to praise and thank the Lord who had healed him. That perhaps also speaks of our level of thankfulness. A true faith is also a thankful faith. Without thanksgiving we give little proof of our spiritual healing.

The Apostles asked Jesus to increase their faith. His response was that they must exercise their faith in order to increase it. He challenged them to go a little farther in their walk of faith than they had in the past.

As they expanded their field of service they would develop more faith.

No one can develop or exercise faith for any other person. A person can only encourage another. Worship, praise and service should encourage the young or the weak to step out and exercise a greater faith. Jesus said it only took faith the size of a mustard seed to develop eventually into a much greater faith that would accomplish great things.

Jesus challenged His disciples to develop faith that would move the mountain into the sea. The mountain might not be physically picked up and deposited in the sea, but it would develop faith to move it one wheelbarrow load at a time. That continual activity would require and encourage great faith. Faith that can see one shovelful at a time in the completion of a great task is a faith that is deep and growing.

The servant does not expect reward for the completion of his duties. It is only when he goes beyond his duties that there is any reward. The servant does all his master bids him to do. The believer must also do as his Master bids him to do. The com-

mands, ordinances, and service commanded in the Word of God are given that the servant might do his Master's will. This is his duty. When Christian service becomes a spiritual service beyond the keeping of commandments, rituals and ordinances, there is a promise of reward. Each believer by an increase of faith can go beyond simple obedience to heart-felt service that gives and serves at a higher level.

To reach this higher level there must be a faith that trusts God for the soul's salvation.

There must be a faith that is willing to serve through keeping His commandments. There needs to be a faith that reaches for a higher form of service that calls the individual from himself into the service of others and the Lord.

As you enter this New Year, how is your faith? Is it secure and well placed? Is it growing? Is it aiming for higher service? Is it firmly based on the Lord Jesus Christ and the Word of God? Happy New Year.

M.C.Cook

A PLUMB LINE

A plumb line is likened unto our spiritual lives. The plumb line is used for those that would like to build a wall. A weight is placed on the end of a string so that it will hang perfectly plumb. The weight on the line keeps it from going out of plumb. The plumb line is a tool you will always need to build a building because without it you would not be able to build a plumb wall.

When we want to build a building we get one corner, square, plumb, and level. When we get that corner set up the building will go up much faster

because we will not have to use all those tools the whole time. Yes, we will have to use them once in a while to check to see if we still have it all lined up. You will be rewarded if you keep that wall, square, plumb, and level. The reward will be a square, plumb, and level building.

We as Christians can use God's Word as a plumb line. In I Peter 2:6, "Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner stone, elect, precious: and he that believeth on him shall not be confounded." Peter talks

about Christ building a Chief corner stone. With Jesus as the builder we can expect Him to build this place perfect. Why? Because God is perfect and there is no error in Him at all (Deuteronomy 32:4, "He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he." Matthew 5:48, "Be ye therefore perfect, even as your Father which is in

heaven is perfect.") If we always use this plumb line we will always be perfectly in line with God. When we are obeying God we will always grow straighter with God each day. Jesus has promised us all (yes, I said **ALL** that will call upon the Lord Jesus as their personal Savior) a mansion in Heaven so that we can live with Him forever.

Brother Kyle Chupp

A SPECIAL SERVICE

The block building built on the sandy semi-desert of Torreon stood bright in the Sunday morning sunshine that pleasant November morning. Several cars peppered the parking lot and Navajos and whites gathered inside the church as the bell tolled, ringing out the message that it was time to begin another worship service, as done scores of times in the past fifty years.

Ahh, but this service would be different. The board of directors had been together for three days and now at the conclusion of their meeting we were going to have the privilege of observing a service where Navajos were leading.

My mind went back to the night before when we had gathered in the school dining room for a time of sharing and reminiscing over what transpired in the past fifty years of the existence of the Torreon Navajo Mission. Brother Marlan Jamison read excerpts from his dad's notes of the history of the mission. The evidence of God's hand leading our people to the sands of New Mexico was convincing. Some of the hardships that board members, early workers, and many helpers experienced were shared. Tribute was paid to those who blazed the trail and went before us, taking the light of the Gospel to a people who had yet to hear of the True

God and the way of salvation.

Brother David and Sister Mildred had shared slides dating back fifty years when the means of transportation was still horse and wagon on mere trails – trails that became impassable by vehicles when there were rains. The pictures of Navajo people were reminders of people of a beautiful race whose lives were empty as long as they didn't know Christ.

But the light has been shining at Torreon all these years and it is a beacon to those struggling in spiritual darkness. People have come to Calvary there and lives have been transformed. People that had been so akin to nature and to many gods have learned about the one True God and are calling on His name.

And here we found ourselves, worshiping and praising God that Sunday morning in November of 2006. Sister Amy Carley got up to lead the congregation in the English songs, followed by Pertrebian Toledo leading the Navajo singing. Brother Eugene Trujillo led the congregation in meditation as a Sunday school superintendent. He talked in English and then repeated it in Navajo. When it

came time for prayer he prayed in Navajo and how it blessed my heart to hear the God of Heaven being called upon in the native Navajo tongue. God has truly done a work in Navajoland!

Brother Ted Litfin led the adult class in the Sunday school hour. His enthusiasm for the Lord was evident and he has an obvious love for people and a burden that they might come to know Christ.

The morning message was shared by Brother Bruce Pinto. He and his wife, Renae, and their three children are members at the Juniper Hills Congregation and he shared his testimony of how he came to know the Lord. It was moving and there were a lot of touched hearts as he shared his gratitude to Davids for coming and teaching his people of the Lord. He said David served his people, not with muscles and strength, but with love. Bruce said he did not know what love was while growing up. He also shared how the Navajo language has no word for "forgiveness" so the story of love and forgiveness that is so foundational in the Gospel was such a foreign teaching to them. But the love of Jesus through the lives of the mission-

aries got through cold stony hearts. Bruce thanked all staff for being willing to leave the comforts of their homes to come down to teach his people. He shared with clarity how Jesus made such a difference in his life and now he's not afraid to die because he knows he's going to Heaven.

He has a burden for his people and he was willing to take the service that morning because he wants to have something to lay at Jesus feet when he gets to Heaven. He doesn't want to have lived a fruitless life, after Jesus has made such a difference in his life. He also said he is doing this because he wants to lead his children, that they, too, may be willing to share the love of the Lord with others.

I wish Brother Sherman, Brother Newton, Brother Kyle, and many others who have invested so much in the work over the years could have witnessed the service that morning. Perhaps they were viewing from the "cloud of witnesses" as mentioned in Hebrews 12:1.

On the way home from New Mexico to Iowa we passed a stadium in Denver. Bright lights illuminated much of the city as the stadium was so lit up. Thou-

sands of fans packed the stands and a huge screen was visible as we drove by. I thought of the words of Jesus when He said, "Oh, Jerusalem, Jerusalem... How often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not!" I think of what all God has done for our nation and yet, how disinterested people are in spiritual things and how passionate they are about sports and carnal things. Tears ran down my face as I thought of where the hearts of so many Americans are.

Then I thought back to the mission compound at Torreon and the service we were privileged to enjoy that Sunday. Their passion is for a much higher calling. The Word is being proclaimed in the Navajo tongue, as well as in English, and praise be to God He is alive and working in Torreon! The hand of God has blessed what began at Torreon fifty years ago on that barren land, dotted by hogans, and there is now a growing Juniper Hills Congregation.

Let's support them in prayer. Let us praise God for what He has done. To God be the glory!

Sister Sally Meyers

HOW ARE WE GOING TO MEET THE NEW YEAR

Sister O. T. Jamison

The year 1946 has closed. How many of us are going to meet the new year with purer, better lives than we have lived in the one that has closed?

We no doubt have all had trials and disappointments but how did we meet them? Did we go to God for strength and grace, or did we depend on the arm of flesh? "Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. Blessed is the man that trusteth in the Lord, and whose hope the Lord is." Jer. 17:5-7.

We all realize the depravity of human nature, hence the need of an inventory of our lives before we enter the new year. If there has been an inventory daily, weekly, monthly, it will not take so long to clean up and get ready.

If we have brought reproach on the church, if we have hurt our brother, or if we have fallen short in any line, and have confessed our wrong, then we are in a good way to get ready.

"Some men's sins are open beforehand, going before to judgment; and some men they

follow after." I Tim. 5:24.

"Blessed are the pure in heart for they shall see God." Matt. 5:8.

To have a pure heart we must live pure lives. If we have offended our brother we will try to make it right. If we have defrauded our brother we will restore fourfold is what the Savior said. If there is anything about our person, or on our property, that is an offense to the church we will remove it. If we love the church we will do all in our power, for its upbuilding and progress, to say the least, of the purity of our own hearts and lives. Dear reader, all of us who call ourselves children of God, and want to show others the way, we'll have to be pure in heart. Telling folks will not convince, unless purity of heart, justice, love and mercy is made practical in our own lives. Many of us are allowing these little things (sin) to gnaw away the spirituality that we must have to be a power in the world. And what a pity it is, such a great hindrance to those who are mourning God's love besides the precious souls that know Him not.

Oh! For more pure hearts in our beloved church, for no church can raise higher than the individuals of which it is composed. Again I say, are we ready for the new year? If we live or die we need to have our lives made ready. We had better get busy now! Some of us may have a great conglomeration up against us. Notice the careless housewife, the careless farmer, or any other vocation you would care to notice, time will bring ruin because of neglect. Surely a Christian, with all the word means, could not be careless of keeping himself pure and holy.

The best evidence we have of being a Christian is when we are meek, lowly minded, and pure in heart.

Love to God and love to man

is the religion of the New Testament.

After we have done all that we can to get right with God, that we may be ready, whether we be called away to meet the Lord, or go on another year or years, our motto should be: "Onward and Upward" – more self-denial – more non-conformity to the world, drawing nearer and nearer to Christ – to holiness and purity of heart.

And then for many of us a few more trials, and the great conflict, the mighty war, will be over.

"Be thou faithful until death and I will give thee a crown of life." Rev. 2:10.

Selected from the
January 15, 1947 issue
of the Bible Monitor

WHO IS THIS GOD?

Joy Mast

Who is this, whose
passion is pursuit
Who, with loving
heart and cruel hand
Relentlessly,
passionately pursues
His beloved?

He is my Lover.

Who is this, who
delights in the
dramatic
Who terrorizes
through the traumatic
But shelters me in the
shadows, safe?

He is my Refuge.

Who is this, whose
fire is furious
Who whispers love
and allures me into
the furnace
Where the dross melts away
And I am left naked,
exposed?

He is my Refiner.

Who is this, who bids
me follow
As He blazes a trail
untraveled, unknown
Who says, "Go" but
reveals not the terrain
to travel?

He is my Guide

Who is this, who
splashes the canvas
with color
Recklessly beautiful
Lavishly intricate
Wastefully
extravagant?

He is my Creator.

Who is this who
before I was
conceived,
understood me
When I repented,
forgave me
When I was ugly,
transformed me?

He is my Redeemer.

Who is this, who calls
me His servant
Yet gave all He had
so I could have life
Who demands my everything
Yet lavishes upon me
all the riches of His
kingdom?

He is my LORD.

Who is this, who with
brutal cruelty
Rips away the fibers
that hold me together
And when I've lost
everything, whispers,
"You are complete in me"?

He is my Comforter.

Who is this, who,
refusing to be
ignored,
Patiently, persistently,
passionately
Leads me through the
lessons of life?

He is my Teacher.

Who is this, whose
life sparkles in my
eyes
Who illumines my
smile
Who gives me a song
when the darkness
closes in on me?

He is my Light.

Who is this, whose
greatness is greater
than the greatest
Who pursues the
hearts of His people
Until He captures

them and makes
them His home?
He is my God.

Selected by Sister Mary Sue
Moss. Reprinted with permission

THREATENINGS AND SLAUGHTER

Acts 8:1a, "And Saul was consenting unto his death."

Acts 9:1, "And Saul, yet breathing out threatenings and slaughter against the disciples of the Lord...."

Saul of Tarsus was a man of deep religious conviction. It developed over time, first at this father's knee, later in the presence of great teachers and rabbis like Gamaliel. When he became a leader in the Jewish Church and a "defender of the faith" it became his responsibility to root out the heretics, and these heretics included Christians. He gave consent to the deaths of perhaps hundreds of followers of Jesus Christ. All this he did with the confidence that upon his life lay the full blessing of God. After all, was he not a Pharisee? Was he not high up the ladder in the most prestigious organization of Judaism? Did it not make perfect sense to corral and arrest those ragged

followers of the renegade Nazarene?

No one in recent memory had attracted more attention among the Jewish populace than Jesus Christ of Nazareth. Did anything good ever come out of Nazareth? It was difficult to imagine the masses looking up to someone like that. Why not Saul? Why did the population not look up to him? After all, he was the most educated man in the land. He spoke perhaps a dozen languages. He was superior in the Holy Scriptures. He probably even knew what God Himself was thinking! Yet it all came to a screeching halt one day on the way to Damascus. No man on this earth could lead Saul to Jesus Christ. He had to meet Christ face to face. "And suddenly there shined about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?" (Acts

9:3-4) Verse 9 tells us, "And he was three days without sight, and neither did eat or drink." It was like two express trains met head-on and Christ was the stronger one.

Paul later said, "I was not disobedient unto the heavenly vision." (Acts 26:19) Jesus told him to "Arise, and go into the city, and it shall be told thee what thou must do." (Acts 9:6) Saul became Paul. He was obedient, and henceforth became a new man in Christ. In I Corinthians 15 Paul talks about Christ's resurrection, how that He was "seen of James; then of all the apostles." Verses 8 and 9 speak of Paul himself, "And last of all he was seen of me also, as of one born out of due time. For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God." To Paul Judaism is no longer God's church, but the church of Jesus Christ is. To Paul everything has changed. Once he was blind,

now he sees through the eyes of faith. Once he was spiritually dead, now he IS alive.

If we are not careful we will rise up in anger and hatred against those who hate us. But we have the mind of Christ and we must love those who do not love us. We are not in control, you see, God is. If God can convert such a man as Paul, He will have no problem with all those who hate Jesus and His Word.

In Psalm 37:1-5 it says, "Fret not thyself because of evildoers, neither be thou envious against the workers of iniquity. For they shall soon be cut down like the grass, and wither as the green herb. Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord; and he shall give thee the desires of thine heart. Commit thy way unto the Lord; trust also in him; and he shall bring it to pass."

Brother Lynn H. Miller

THE PURPOSE OF SUFFERING

Harold S. Martin

In the Book of Job we are told that man who is "born of woman is of few days, and full

of trouble." All of us have experienced that life seems short, and most of us have had plenty

of troubles. This world is filled with heartaches and sufferings of all kinds. No one is immune from troubles. The rich suffer as well as the poor. The proud suffer and so do the humble. The sinner suffers and so does the saint. Wherever one turns, he finds suffering and sorrow and heartaches. There is suffering from sickness, suffering from infirmities of advancing age, suffering from disease, suffering from poverty, suffering from mental anguish – and so on and on one could go.

There is the suffering of the young wife lost in despair because of the cruelty of a drunken husband. There is the mother suffering mental anguish because her only daughter is living an immoral life. There is the suffering that comes when we must part because someone we loved dearly is called from earth by the angel of death. There is the suffering of the teen-age boy who is a victim of a crippling disease. All these are experiences of suffering that we may need to face.

We don't have much trouble understanding why wicked people suffer. We know that "the way of the transgressor is hard," and that "whatever a man sows, that shall he also reap." But we

find a different problem when we see God's saints passing through trials and troubles. Why do some of the most noble people of God have to wear sackcloth on their hearts almost continually? This is the big question. There are some things we will never understand until we are safe in the arms of Jesus, but the Bible does give some light on this vexing question, "Why do the righteous suffer?" Note the four Scriptural reasons why a righteous person may be called upon to suffer.

1. SUFFERING GIVES JESUS CHRIST A CHANCE TO GET GLORY.

The Gospel according to John, chapter 9, tells about a man who was born blind, and how Jesus had opened his eyes. The disciples said to Jesus, "Who did sin, this man or his parents that he was born blind?" (John 9:2). Like many of us, they thought the affliction was brought on because of his own sins, or perhaps because of the sins of his forebearers. But Jesus answered the question: "Neither hath this man sinned, nor his parents, but that the works of God should be made manifest in him" (John 9:3). The Lord did not mean that this man

never committed any sin, nor that his parents were perfect, but He clearly stated that this particular suffering was not a punishment for his own sin, but rather that the affliction came upon him to give Jesus a chance to reveal His power and glory.

It was for the same reason that Lazarus was permitted to die. Jesus said in John 11:4 (when He had first heard that Lazarus was sick), "This sickness is not unto death, but for the glory of God that the Son of God might be glorified thereby." When Lazarus was sick, his sisters called for Jesus, but Jesus did a strange thing. Instead of coming immediately, He waited until Lazarus was dead and had been buried four days. When Jesus finally arrived, He merely spoke the word and Lazarus came back from death. As a result of the miracle, many of the Jews were convinced that Jesus was really the Son of God and many believed in Him. Of course the death of Lazarus meant some heartaches for Mary and Martha – and the fact that Jesus didn't come immediately must have been even more disturbing – but think of the glory Jesus got out of it. People were saved through it.

Many of us have never experienced prolonged and terrible suffering. Yet one of the grandest opportunities you will ever get to glorify God will be in the hour of distress and suffering. When everything is rosy and the pastures are green – and you look up and say, "Praise God from whom all blessings flow" – the world won't be especially impressed. They will say, "Why shouldn't he be thankful, everything is going his way?" But when the shadows deepen and the clouds begin to gather and the sorrows pour in – if, in such a time, you can look up through your tears, and like Job, say, "The Lord giveth, the Lord taketh away, blessed be the name of the Lord" – the world will be convinced. They will say, "There must be something to this Christianity after all." Jesus will get glory.

2. SUFFERING IS CHASTENING INTENDED TO MAKE US HOLY

The nature of divine chastening is described in Hebrews 12. We are told that God chastens (punishes) because He loves us, and He does it for our good. Hebrews 12:10 says that He chastens that "we might be

partakers of his holiness." The Scriptures make it clear that God's purpose for us is that we should be holy. See Ephesians 1:4, 1 Thessalonians 4:7, 1 Peter 1:15. And God accomplishes His purpose in one of two ways. His first plan is that we should willingly make a complete surrender, eager to do His will from an obedient heart. But if we become rebellious, sometimes God has to lay us on our backs in order to get us to say, "Not my will but thine be done."

When we punish our children, we do it not because we hate them and want to punish them, but because we love them and want the best for them in life. And just so God chastens us — not because He hates us and takes pleasure in punishing us, but because He loves us too much to let us go on and make shipwreck of our lives.

Sometimes we suffer in order that God might teach us some lesson in prayer. All of us call upon God much more earnestly and much more frequently when His chastening rod is on us than we do in the day of prosperity. The 107th Psalm repeatedly says, "They cried unto the Lord in their trouble, and he saved them out

of their distresses." We know that many times we don't really pray. But when trouble comes, then we call on God from the bottom of our hearts.

Sometimes we suffer in order that God might teach us lessons in humility. Most of us tend to think that we are a little bit better than certain other people, and we secretly flatter ourselves that we are not "as other men." Suffering cuts the props from under us and gives us a sense of need and dependence upon God, and we see that we are only poor worms of the dust. These things are good for us.

3. SUFFERING FITS US FOR THE MINISTRY OF SYMPATHY

God gives special comfort to His own children in the hour of suffering, and Paul says that we receive this strength and help from the hand of God so that we can extend sympathy to others. 2 Corinthians 1:4 says that the comfort we receive from God is designed to enable us to impart comfort to others.

This world is filled with suffering and heartaches, and one of the greatest needs that suffering people have, is for someone who can sympathize with them in their troubles. And the

only way we can really learn to comfort others and to sympathize with them, is to suffer ourselves. We cannot truly sympathize with those in sorrow unless we have suffered sorrow too. We cannot understand the loneliness of others unless we have been lonely ourselves. We cannot weep with those that weep unless we have been bereaved ourselves. There are some things in life that cannot be learned in the schools, and this is one of them. We have to learn how to sympathize with others by actual experience. Many of us have already learned that the person who can help us most in the hour of trial, is the one who has already passed through an experience somewhat like ours. This is another reason God permits righteous people to suffer. The fires of affliction make us tenderhearted and sympathetic toward others – and this results in greater compassion for other people.

4. SUFFERING TURNS OUR ATTENTION TOWARD HEAVEN

One of the besetting sins of the saints is earthliness. Most people live as though they were never going to die. Many follow

business and pleasure and politics and science as if this earth were their eternal home. They plan and scheme for the future like the rich fool in the parable Jesus told. And Christians have a tendency to do the same thing. Thank God that He sends affliction and sickness. This takes our eyes away from money and pleasure and position, and makes us think seriously of God. The Lord often permits suffering so that we don't become too much in love with this world and the things of this world.

Sometimes it takes sickness and sorrow and disaster and vanished hopes and shattered dreams to bring us to the end of ourselves and turn us to God. The suffering and sadness that we experience often gives us a desire to leave this world and enter our rest in Heaven. Even the loss of a loved one in the hour of death – while it brings heartaches to us – often turns our attention toward Heaven. Most of us have had this experience. We know that Heaven is a place, and that it is being prepared for those who love God. But we only come to really appreciate Heaven when one of our own dear loved ones crosses the border into the eter-

nal world. God permits sorrow and suffering to turn our attention toward the heavenly City.

In Hebrews 12, we learn that there are three different attitudes one can take toward trials and afflictions:

1) We can despise them (Hebrews 12:5). Many people despise their troubles and lash out violently against suffering. They blame others and even blame God. This is dangerous for it will make us cynical and hard. It will poison our souls.

2) We can merely endure them (Hebrews 12:7). A great many people just grit their teeth and make up their minds they are going to bear suffering the best they can. They say, "We've all got troubles; other people bear theirs, and I'm going to take mine like a man." This may be better than despising suffering, but it is not the best way.

3) We can be exercised by them (Hebrews 12:11). We can profit from our sufferings. Instead of accusing God, we can search our hearts, and as a result, we will grow in faith and patience and we will manifest the fruits of righteousness in our lives. No matter how severe the trial is, we should accept it with thanksgiving, and submit to it

without a murmur because we know that God has a good purpose.

Those who continue to maintain faith in God will some day look into His face and thank Him for every sorrow that drove its sharp edge through their souls. You will thank Him for every stroke of affliction, for every night of loneliness, for every day of pain – because, like Jesus, you will have learned obedience through suffering.

Some day the tests and sufferings of life will be over, and the Bible says that God himself will wipe away our tears, and take us to a place where there is no more suffering. Children of God are headed for a world in which pain and suffering will be gone forever! If you are yet unsaved, it could be that suffering and trouble are God's way of calling you to salvation. Take Jesus as your Saviour today. If you pray "Lord be merciful to me a sinner" – He will answer your cry.

Note: Additional copies of this tract sent free on request. Ask for our sample packet of Bible Helps.

Bible Helps
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THE BRETHREN'S CARD

Be it known unto all men:

That there is a people who, as little children (Luke 18:17), accept the Word of the New Testament as a message from Heaven, (Heb. 1:1,2) and teach it in full (2 Tim. 4:1,2; Matt. 28:20).

They baptize believers by trine immersion (Matt. 28:19), with a forward action (Rom. 6:5), for remission of sins (Acts 2:38), and lay hands on those baptized asking upon them the gift of God's Spirit (Acts 19:5, 6).

They follow the command and example of washing one another's feet (John 13:4-17).

They take the Lord's Supper at night (John 13:30), at one and the same time, tarrying one for another (1 Cor. 11:33, 34).

They take communion at night, after supper, as did the Lord (Luke 22:19, 20).

They greet one another with a holy kiss (Acts 20:37; Rom. 16:16; 1 Pet. 5:14).

They anoint and lay hands on the sick (James 5:14, 15; Mark

6:13).

They teach all the doctrines of Christ, peace (Heb. 12:14), love (1 Cor. 13), unity (Eph. 4), both faith and works (James 2:17, 20).

Sisters, cover, and brethren, uncover their heads in worship (1 Cor. 11:3-10).

They labor for nonconformity to the world in its vain and wicked customs (Rom. 12:2; 1 Tim. 2:9, 10; 1 Pet. 3:3-5).

They refrain from going to law (1 Cor. 6:1-8).

Musical instruments are not used in worship (Eph. 5:19; Col. 3:16; Amos 6:5).

They advocate nonswearing (Matt. 5:34-37), and anti-secrectism (2 Cor. 6:14-17; Matt. 24:26), opposition to war (John 18:36), doing good unto all men (Matt. 5:44, 46).

Dear reader, for the above we contend earnestly, and you are entreated to hear and accept it as the word and the faith once delivered to the saints (Jude 3).

WORSHIP

Paul D. Ayres

Beneath a canopy of stars I sought a sanctuary
Long before the sun showed it's smiling face.
I knelt in humble adoration before my Saviour
That I might worship in the beauty of His grace.

And He nourished my soul as no man ever could
As He probed beneath the surface of my will.
He dwelt with attitudes – feelings long hidden,
Now I know His sacred Presence with me still.

Oh! What peace beyond all human understanding
Just to feel the Holy Spirit strengthen my soul.
There, God in Christ graced this human temple,
And in that hour of communion He made me whole.

Conscious of His Power now operating within me
And the divine nature of my future in His hands,
I feel a sense of awe with deepest reverence
To know that God would include me in His plans.

I arose to face the field of service waiting
Knowing that workers today are all too few.
It isn't who I am, but He Who reigns within me
The Holy Spirit, Himself, makes all things new.

One day when all our labors here are finished
And the ethereal bonds of earth all fall away.
Oh! What joy to ascend with Christ, my Saviour
There to know the bliss of God's Eternal Day.

Matthew 6:5-15

Selected by Brother Ross Sines

SHE HATH DONE WHAT SHE COULD

"She hath done what she could: she is come aforehand to anoint my body to the burying."

Mark 14:8

It was an expensive ointment in a costly container. Both were used up on the spot: poured upon the head of the Master. So costly a deed, so wasteful. Yet her place is assured in the annals of the Holy Scripture. She simply did what she could. Have we done what we could? When all is said and done, when we come to the end of life's rocky road, can it be said of us that we did what we could?

Jesus could see into her heart. She loved Him more than most of the people in the room that day. Her demonstration of love seemed extravagant to them, but when you consider the purpose of the ointment and who it is that He was, there is no debate.

He was being anointed for burial. The pungent aroma of the ointment was used to cover the smell of dead bodies. When Jesus stood before Pilate and the crowd, that smell was evident. When He carried the cross and was nailed upon it, everybody around Him could smell it. His mother, the Roman guards, and everyone in attendance could smell the aroma of the precious spikenard. When He was laid in the tomb, and later when He had risen from the dead, that smell was very evident. We do not know if anyone else was ever laid in that tomb, but the ointment was placed upon Jesus as a memorial and that smell, the smell of royalty, was evident for a long, long time. It was done to the glory of God.

Let us do what we can.

Brother Lynn H. Miller

WORDS = FIREWOOD?

The women and I at Chepkorniswa here in Kenya were studying James, chapter 3. The verse that stuck out to me was verse 6 which says, "And the tongue is a fire, a world of iniquity; so is the tongue among our

members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." Along with other verses we also looked at a verse in Proverbs 26:20. This verse says, "Where no wood is, there

the fire goeth out; so where there is no talebearer, the strife ceaseth." We were discussing the tongue and how much damage it can do.

This thought came to me while I was there. We can think of every word we say as a piece of firewood. Every word (piece of wood) is feeding a fire. We are either feeding God's fire of Love or we are feeding the Devil's fire of hate. Our kind words can build others up. We can spread God's Fire of Love and help it to burn in the hearts of others. We can

spread the Devil's fire of hate by tearing others down. Thus causing destruction in its path.

A very sobering thought is: we might one day live in the fire we are helping to build. Matthew 12:36-37 says, "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned."

Sister Jenny Martin

THE DANGER OF FALLING AWAY

"For precept must be upon precept, precept upon precept, line upon line; line upon line, here a little there a little." Isaiah 28:10

"For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted of the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." Hebrews 6:4-6

As time goes by apostasy

seems to be increasing at an astounding rate. What started out in the liberal, and later called modernist, movement has now become an alarming reality in many Evangelical movements.

Hebrews 6:1-3 concerns becoming established in true Bible doctrine. This was not lost all at one time or even in rapid succession but was lost little by little by the evangelicals. Unlike the higher criticism movement, which rapidly went from denying the miracles in the Bible to declaring it to be a man-made book, the evangelicals got caught up in the culture dispute. They soon

made a distinction between the "legalists" and those willing to accept the ethical and propriety standards of society with a few exceptions. An even greater distinction came between the evangelicals and what came to be known as neo-evangelicals over entertainment in worship issue.

Today many Christians are being swayed by popular teachings by radio and television preachers. Along with this are books, which are flooding the market, that attempt to make the standards of unregenerate society acceptable for those within the Church.

Many challenge the teachings on nonconformity that the Dunkard Brethren Church was built upon. Now the thrust is to be positive in all our preaching, teaching and thinking. It is true that a negative attitude can be dangerous, but the modern emphasis on being positive can be a method of compromise with modern day theology. For a doctor to tell a patient with cancer that they only suffer with a minor ailment is not compassion but denying reality.

The opposite extreme is relying on the traditions of a church without any personal convictions

or worse yet no personal relationship with Jesus Christ. While we appreciate the present evangelistic emphasis, what ever happened to church discipline?

There is a difference between departing from the faith and falling into willful sin. We have come to the conclusion that the book of Hebrews concerns those who left the Christian faith and returned to Judaism. It is those who have completely denied the work of salvation that the opening verses from Hebrews is speaking of. It is impossible to renew them because they have completely abandoned the truth of salvation through the blood of Jesus Christ. To accept these verses as they read completely destroys the teaching of unconditional eternal security along with predestination and election. Those who insist that if this is true no one can ever return who loses their salvation are adding to what these verses are teaching.

While true legalism is attempting to obtain salvation by Old Testament rules and regulations, it is also dangerous to hold to the view that the Old Testament is not the word of God but only what the Jews thought God was saying. If rightly divided it

can be used for doctrine, for reproof, for correction, and for instruction in righteousness according to II Timothy 3:16.

It is interesting that Isaiah 28:10 repeats "precept upon precept" twice. According to the dictionary a precept is "a direction meant as a rule of action or conduct." While not all the rules and regulations given to the nation of Israel are carried into the Church, their concepts are. A few of these seem harsh to those within the New Testament economy, and while we do not have a full explanation for the reasoning behind all of them the concept was the need of obedience. Not only were the Old Testament instructions rejected by a large portion of the Church (and rightly so) but many confined the New Testament instructions only to those who lived in the time they were given.

It is true that to a degree we are all affected by the rules of our society. It is also true that in different eras of history different standards were set concerning apparel, length of a man's hair and things of this nature. This argument is sometimes used to bolster the present attitude towards church rules and regulations.

"Line upon line" is also repeated. It is important to not only follow the Word of God but to make applications. Here is where disagreement is prevalent today.

There is a danger of falling away. We can fall away as complete apostates or from true discipleship.

Let us determine of what true Bible doctrine consists. Let us hold fast to that no matter what society or even the popular earthly church thinks of us. We are aware of the dangers of division, of a bitter spirit towards fellow Christians and of ultra-conservatism. We are also concerned that we will allow these dangers to cause us to compromise the Words of Scripture along with caring more about what others think than holding fast. The danger of falling away means more than merely losing our church traditions but takes us closer to the world and farther from the mind of Christ. Ultimately it can be lethal!

Written in Christian love and concern.

Brother James M. Hite
816 E. Birch St.
Palmyra, PA 17078-2704

BIBLE STORY**THE RAINBOW IN THE SKY**

Gen. 8:20, 9:1-17

When Noah and his family came out of the ark on dry land they were glad and thankful that God had been so good to them. And Noah built an altar and offered burnt offerings to the Lord. God smelled the burnt offerings and it pleased Him that Noah remembered to thank Him for saving them from the flood of waters. So God made a promise to Noah. God said, "I will not again curse the ground for man's sake; neither will I smite every living thing as I have done. While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

God told Noah that the animals and the plants that grew would be for man to eat but that mankind should never kill one another. If they did they themselves would have to die for doing such a thing.

And God said that never again would He destroy the earth with a flood. The promise that God promised Noah was called a covenant or an agreement between God and Noah

and his sons. So that man would remember this promise God put a rainbow in the sky. We all know what a rainbow is and we have seen them many times. The colors are very beautiful indeed and every time we see the rainbow we should remember how good God is and that He has promised never to bring a flood upon the earth again to destroy it by water.

What a big world it must have seemed to Noah and his sons. To realize that the earth was theirs to use, and that there were no enemies to molest them. The best soil was theirs to till and God was their friend and would help them. What a blessing was given to them. Yet, it wasn't many years till man again began to do things not pleasing to God. Man did have an enemy and that enemy was the same one that was in the Garden of Eden. It was Satan, the devil, who had deceived Eve with a lie in the beginning. Satan is still around – even today – and is causing man to sin whenever he can. If we stay close to Jesus, believe and live

by His Word, we will not be deceived by Satan. Jesus can be our "rainbow in the sky" – a promise to us that if we live for

Him He will bless us with eternal life.

Brother Rudy Cover

OBITUARIES

NANCY SCHLAFMAN

Nancy Elizabeth (Replogle) Schlafman of Ludlow Falls, Ohio was born on May 18, 1944 to Elder George and Sister Violet Replogle. She departed this life on September 20, 2006 at the age of 62. She struggled with a cancer condition for several years.

She was preceded in death by her parents, George and Violet and brother, Elgin Replogle. She is survived by her husband, Gordon Lee Schlafman; daughter, Lorinda Schlafman of Laura, Ohio; sons and daughter-in-law, Nathan Schlafman of Ludlow Falls, Ohio and Mark and Kelly Schlafman of Cincinnati, Ohio; sisters, Sister Eleanor Parker of Goshen, Indiana and Retha of Corbin, Illinois; brother, Tom Replogle of Tipp City, Ohio, and two grandchildren.

She was a member of the Highland Brethren in Christ Church at West Milton, Ohio where she was very active. She was a well-loved Sunday School teacher for the little children. She was active in her community and volunteered her services in several places. She formerly worked at Hobart Brothers in Troy, Ohio as a secretary. Nancy was a "mother" and caretaker to many.

Services were held on September 23 at the Highland Brethren in Christ Church in West Milton, Ohio with burial to follow at the Miami Memorial Park north of Covington.

ALICE REED LEAH

Mary Alice (Reed) Leah, 87, of Salem, Virginia, daughter of the late Roscoe Q. E. Reed and Ethel Reed entered in the arms of God, Friday, November 3, 2006.

She was a member of Ghent Grace Brethren Church where she taught Sunday school, was a Deaconess, and was a member of the Women of Grace ladies group. She was retired from the Roanoke County Welfare Department.

She was preceded in death by her husband, Robert (Bob) Louis

Leah and daughter, Ethel Elizabeth (Betty) Leah. She is survived by her daughter Linda Leah Wickstrom and husband, John, Roanoke, Virginia; sons, David Michael Leah and fiancée, Carolyn Lewis, Myrtle Beach, South Carolina, and Gary Neal Leah and wife, Melody, Salem, Virginia; foster daughters, Libby Hall Bowman and husband, Earl, Roanoke, Virginia, Janie Hall Sowder and husband, Ronnie, Salem, Virginia, Nancy Atkinson and husband, Jack, Roanoke Virginia; foster sons, Harold Wayne and wife, Kaye, Richmond, Virginia, Leslie Cooper and wife, Margaret, Roanoke, Virginia, and Richard Cooper and wife, Sharon, Roanoke, Virginia. Also surviving are her fourteen grandchildren and twenty-two great-grandchildren; brothers Harold Reed and wife, Lucy, Roanoke, Virginia, and Carl Reed and wife, Miriam, Grandview, Missouri; and numerous nieces and nephews.

Funeral services were conducted at Lotz Salem Chapel, Monday, November 6, 2006 with the Rev. Danny Wright officiating. Interment was in the Sunset Cemetery, Christiansburg, Virginia.

NEWS ITEMS

THANK YOU

I wish to take this opportunity to thank those of you who sent cards and letters during my recent illness and surgery. Most of all for the many prayers that were sent up on my behalf. They were all appreciated very much. I'm doing well.

In Christian love,
Brother Carl Reed

THANK YOU

Thank you all for the many cards and gifts I received in honor of my 70th birthday. It was greatly appreciated. May the Lord bless you for your good wishes and prayers.

God Bless and Thank You.

Sister Blanche Eberly

**ADULT SUNDAY SCHOOL LESSONS FOR
FEBRUARY 2007**

Feb. 4 – Who is That God That Shall Deliver You – Dan. 3:1-18

1. What made Nebuchadnezzar's image different from images other kings had made?
2. Why did the Chaldeans accuse the Jews?

Feb. 11 – The Fourth Man in the Fire – Dan. 3:19-30

1. Why was Nebuchadnezzar so quick to lose his temper? Describe other examples of this.
2. After the three Hebrews were delivered from the furnace, Nebuchadnezzar was quick to worship the true God, but he was carnal. How do we know this?

Feb. 18 – Hew Down the Tree – Dan. 4:1-18

1. What did the dream signify?
2. The magicians could not interpret the dream. Why not?

Feb. 25 – The Most High Ruleth in the Kingdom of Men – Dan.
4:19-37

1. What did the dream accomplish for the king?
2. Daniel could have been killed when he told the king the interpretation of the dream. Why did the king not kill him?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR FEBRUARY 2007

Feb. 4 – Investments – Matt. 6:19-24, Luke 12:29-37, Phil. 3:12-14, Rev. 3:16-18

1. What treasures are we laying up in heaven?
2. Compare the sought-after material things of this world with what we seek as followers of Christ.

Feb. 11 – The Two Ways – Matt. 7:13-21, I John 4:4-6

1. Compare the narrow way with the broad way.
2. What is the Christian's relationship to the world?

Feb. 18 – Spiritual Plants – Matt. 15:13-20, John 15:2-6

1. Christ often uses temporal things to explain spiritual things. How is this done in Matthew 15?

2. How is it done in John 15?

Feb. 25 – Feeding Four Thousand – Matt. 15:30-39, Mark 8:1-9

1. What is the significance of this miracle?

2. Jesus' compassion on the multitude was the driving force behind the miracle. How do we get compassion like Jesus and how do we use it?

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NO. 2

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

JESUS LOVER OF MY SOUL

Jesus, lover of my soul, Let me to thy bosom fly,
While the nearer waters roll, While the tempest still is high;
Hide me, O my Savior, hide; Till the storm of life is past;
Safe into the haven guide, O receive my soul at last!

Other refuge have I none, Hangs my helpless soul on thee;
Leave, ah! Leave me not alone, Still support and comfort me;
All my trust on thee is stayed, All my help from thee I bring,
Cover my defenseless head With the shadow of thy wing.

Thou, O Christ, art all I want, More than all in thee I find;
Raise the fallen, cheer the faint, Heal the sick and lead the blind.
Just and holy is thy name, I am all unrighteousness;
Vile and full of sin I am, Thou art full of truth and grace.

Plenteous grace with thee is found, Grace to pardon all my sins-
Let the healing stream abound; Make and keep me pure within;
Thou of life the fountain art, Freely let me take of thee:
Spring thou up within my heart, Rise to all eternity.

-Charles Wesley

ULTIMATE HOPELESSNESS

The beggar, Lazarus, seemed to be in a hopeless situation. He was poor, sick and hungry. He lay at the door of the palace of the rich man. There he hoped he would be given a few crumbs off the rich man's table. He was clothed with a few rags, hardly enough to be decent and warm. He had sores on his body. He could not afford the ointment that might bring him some comfort. It seemed the dogs were kinder to him than the rich man's servants. They licked his wounds to bring a little relief. His condition seemed hopeless.

Despite the appearance of hopelessness that surrounded the physical situation of Lazarus, he had a hope that lifted him above his apparent hopeless-

ness. It is apparent that his hope was in God. The time soon came that his tired, pained and starving body could no longer survive. He died. He awoke in the bosom of Abraham.

The rich man had lived a life the total opposite of Lazarus. He had eaten the best food. He had lain upon the finest bedding. He had a staff of servants to do his bidding. He could afford whatever struck his fancy. He had been more interested in accumulating than in giving to those in need like Lazarus. He had enjoyed his luxurious life.

One day a big change came for the rich man. He also died but he awoke in the fires of Hell. He desired respite from the constant discomfort of the torture he must now endure. He caught a

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MILTON COOK, Editor; 1138 East 12th Street, Beaumont, CA 92223.

LYNN H. MILLER, Assistant Editor; 70 Round Barn Rd., Newmanstown, PA 17073

MARLIN MARKS, Associate Editor; 3027 Acorn Lane, Red Lion, PA 17356.

DENNIS ST. JOHN, Associate Editor; 21397-B50, Bryan, OH 43506.

view of Lazarus enjoying the comfort of Abraham's bosom. He instantly struck up a conversation with Abraham. He was pleading for various agencies of help, but none would be given him. Those with Abraham including Lazarus could not pass to where the rich man was nor could those in that place pass over to be with Abraham. The choice of destination had been made long before the time of death. The desires of the rich man's heart had been to accumulate wealth, luxury and power, now those choices would mean that he had made a very poor bargain. He had bargained away the eternal bliss of his soul for a few paltry coins.

As he realized his desperate condition, he began to consider his surviving family's situation. He suddenly was very concerned that they would avoid making the same unwise choices that he had made. He wanted Abraham to send Lazarus back to his family to warn them. Abraham declined to do so, for he knew that they would be so entangled with their daily lives that they would ignore Lazarus even if he came back from the dead. Abraham said that if they ignored what Moses

and the prophets had written, they would ignore one who had been resurrected.

The rich man was in the midst of ultimate hopelessness. His past had brought him to the place of eternal punishment. There would be no relief. There was nothing to hope for.

Lazarus had a rather hopeless physical existence, but he lived through his troubles because of his hope. That hope was fulfilled.

As an inhabitant of this world, you will meet many seemingly hopeless situations. There are situations that affect your health. As age takes its toll, there are moments that seem hopeless. There are family situations that seem hopeless with children in rebellion, with a child's behavior problems, with disinterest, disrespect and disappointment. There may be hopeless financial situations. There just isn't enough money to meet all the bills or to buy something that is needed. The situations that you face may very well seem hopeless, but probably none are quite as desperate as his was. Still he had a hope. The object of his hope is the source of your hope.

Hope involves faith and trust.

To have a reassuring hope you must have faith in God. He is the Ultimate Giver of all that you could need, whether temporal or spiritual. He has supplied the Way, the Truth and the Life for all. He has sent His Son to not only come to Earth to teach and to heal, but to die that the hopelessness of sin might be overcome. He took away hopelessness with His death and resurrection. He purchased salvation for all who will receive it.

Without salvation there is no hope. There is no hope in the picture Satan paints of the things of this world, alluring the unsuspecting and the careless. The

rich man's hope caused him to end up in hellfire and had his misery increased as he viewed the bliss surrounding Lazarus. The rich man had the ultimate hopelessness.

Are you depending on the things of this world to give you a hope of something better in the future? Are you depending on the Lord Jesus Christ to give you the ultimate hope that will see you through the distresses of this world and usher you into the glories of Heaven? May your hope sustain you and see through this hopeless world.

M.C.Cook

WE PERSUADE MEN

II Corinthians 5:11, "Knowing therefore the terror of the Lord, we persuade men...."

Have we lately examined our love for the souls of men? If we saw a man walking toward a cliff as if blind and did nothing to warn him, where is our love for him? If we saw a child crawling out a window, and the window was a hundred or more feet above the street and we did nothing to rescue him, where is our love for him?

"But if the watchman see the

sword come, and blow not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand." (Ezekiel 33:6) "When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." (Ezekiel 33:8)

The fact is we are not persuading men. Is it because we do not know the terror of the Lord? Is it because we do not know the love of God? May God help us to see ourselves in the Light of the Word.

We know that Jesus is the beginning and the end of our yearning for the souls of men. Jesus said, "Follow me, and I will make you fishers of men." (Matthew 4:19) It says in Proverbs 11:30, "The fruit of the righteous is a tree of life; and he that winneth souls is wise."

If we love God, and Jesus Christ His Son makes it possible for us to love Him, then we will not be able to keep it to ourselves. James 5:19-20 tells us, "Brethren, if any of you do err from the truth, and one convert

him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." The soul of one man is worth more than the whole world.

Do they know that we love them? Do they know that we are praying for them? Or do they see a people much like themselves: struggling to get ahead, struggling to accumulate the toys of this world with little care for eternity?

Did not God say in Luke 12:20, "Thou foul, this night thy soul shall be required of thee: then whose shall those things be, which thou hast provided?"

Brother Lynn H. Miller

BEYOND EVANGELICALISM

"But I certify you, brethren, that the gospel that was preached of me is not of man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Galatians 1:11-12

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the

word of truth." II Timothy 2:15

We are living in a day when "doctrine" is becoming a despised word. It is also a day of great confusion with new blasphemous books flooding the market, some of them being made into movies. There are many radio and television preachers of every stripe and teaching.

The need to counteract this apostasy has resulted in various movements. The Evangelical movement was born under somewhat similar circumstances. Formality and institutionalism had largely replaced personal piety and Spirit led worship. The modernist – liberals were also beginning to make an impact on many. Universalism eventually led to the modern ecumenical movement.

Some did not think the Evangelical movement went deep enough into spiritual matters. Thus the Fundamentalist movement had its beginning. Much of the dissatisfaction centered on what became known as the neo-evangelical movement. What started out as merely a stand on the “fundamentals of the Faith” soon became a “Calvinistic” (though few of them actually followed all the points of true Calvinism) movement. Later one position of prophecy became a major item. Also a major emphasis on political activism became a part of this movement.

At first the Anabaptist movement refused to be a part of the Evangelical movement. Not because they were opposed to evangelism but because of the emphasis on “the sinner’s prayer”

type of conversion that was strongly encouraged and later the political involvement.

The Anabaptists were also quite concerned about the difference in the understanding of what it meant to be a community of believers. The Anabaptist concern about political involvement was well founded. In Germany and China (as well as other areas of the world) the government persecuted those who refused to accept the joining of the church and state. In free countries like England, where church and state are literally combined, there are very few true evangelical churches remaining. In our own country much compromise has resulted because of this joining.

Entertainment replaced true Spirit filled worship in most churches that followed evangelicalism. In the neo-evangelical churches this resulted in the acceptance of such things as “Christian rock” music, plays and even dramatic dancing!

Separation from the world took on a new meaning. Recently a radio preacher preached a sermon on separation from the world. He began by telling of a girl who went to school with him who had parents who had convictions about dress standards.

They forbade their daughter from wearing shorts and so she wore a skirt instead for gym class. He stated emphatically that this was not separation from the world! Furthermore, he stated that it was not a testimony to the others of separation. This did not surprise us since before he had preached a series of sermons stating that objecting to dancing, card playing, movies and other worldly practices were merely legalism. After some thought we decided that the fact that the daughter was obedient to her parents was a testimony in itself. However he was correct that it was not a personal testimony if the daughter did not have personal convictions against the wearing of shorts. We also had to think about a girl in the class we graduated with. She was the only one to wear a head covering. Since we had separate gym classes I do not know what she wore but it would not surprise me if she also wore a skirt or dress. Unfortunately, later I heard that her church got "new light" on the subject and she took off the head covering.

Not everything about the Evangelical movement is negative. I believe our revival services are a good thing. I also believe

there is nothing wrong with showing some enthusiasm in worship. What musical instruments add to this is extremely doubtful in my estimation.

But we must go beyond Evangelicalism. We cannot follow man but we must follow the Lord Jesus Christ. We are in favor of church order. But without personal conviction it is merely legalism.

While much of the evangelical movement has been caught up with "loving one another and accepting one another" they have lost the Anabaptist/Pietistic understanding that this includes following the teaching of Holy Scripture.

Before we throw away our Anabaptist/Pietistic heritage let us take seriously the admonition of Alexander Mack to "count the cost". When we stand before our Lord on Judgment Day (or when we close our eye in death) it will not matter how faithful we were to the Evangelical Movement. It will matter how faithful we were to the Lord Jesus Christ and the conviction of the Holy Spirit.

It is not our duty to judge the salvation of others (within reason) but to examine ourselves in the light of Holy Scripture. Let us strive to be holy even as

He is holy. May our goal be to truly live lives separate from the world while loving one another in our understanding of what this means. Always sharing the Truth in love. Going beyond Evangelicalism to

Bible obedience.

In the bonds of Christian love and brotherhood,
Brother James M. Hite
816 E. Birch St.
Palmyra, PA 17078-2704

OUR AUDIENCE IS TOO SMALL

I Thessalonians 1:8, "...but also in every place your faith to God-ward is spread abroad..."

I, like most of you reading this have no idea how far this paper reaches. It is impossible to tell how many read it each month: only God knows. But there are some things we do know.

First, every member of the Dunkard Brethren Church should receive the MONITOR. This is basic. But also everyone that attends our meetings should receive it if they wish. We should make it a habit to ask members and friends if they receive the MONITOR, and see to it that they get a subscription, paid for by the congregation to which they attend.

Second, we should realize that there are hundreds of people, not of our number, that read the MONITOR on a regular basis. Our message should

be "Christ and Him Crucified" (I Corinthians 2:2). As our watchword on the cover page always says, "Go into all the world and preach the gospel." Our message should be Christian and Biblical. Our audience is far wider than our congregations and we should write accordingly.

Third, there are places the MONITOR can go that a brother or sister may never reach except with their prayers. We should not be afraid to send subscriptions to others. We should not be ashamed of the gospel. The congregation should realize the importance of spreading the Word and willing to pay for the subscriptions. "Freely ye have received, freely give." (Matthew 10:8)

How important is it to spread the gospel of our Lord Jesus Christ? There are many ways to do so. I believe the BIBLE MONITOR is a publication wor-

thy of a wider distribution. Do you? Some would be perfectly happy to keep the circulation small. After all, with more copies to print and distribute there is more work and more expense. But then again, maybe some poor soul might just get saved.

Brother Lynn H. Miller

OBITUARIES

ELIZABETH E. STAUFFER

Elizabeth E. "Betty" Stauffer, 75 of Manheim, Pennsylvania died unexpectedly on December 4, 2006. She had been so active and busy right up to the end when she was helping her daughter dress turkeys. As she was walking from the barn to the house she fell over an embankment and hit her head on the black topped driveway. She experienced bleeding and swelling on the brain and she only lived a couple days in the hospital.

She was born on February 1, 1931, to the late Ammon B. and Mary F. (Eberly) Keller. She married Edwin Stauffer on November 5, 1949. They served many years in the Dunkard Brethren Church with Edwin serving as a Deacon. In more recent years they joined the Brethren Fellowship.

Betty worked at the former Mount Hope Dunkard Brethren Church Home in Manheim for many years. She loved people and she loved to work, but highest on her list of priorities was her relationship with the Lord and time with her family. She also enjoyed gardening, cooking, and quilting.

Surviving in addition to her husband are five children: Galen, husband of Donna (Longenecker); Lucy, wife of Timothy Siegrist; Sally, wife of Jim Meyers; Mary Lou, wife of Timothy Kasza; and Edward, husband of Linda (Garman). She also leaves to mourn two siblings: David, husband of Ruth (Patches), and Rhoda, wife of Rudy Shaffer. She is also survived by two daughters-in-law: Joyce (Stump) and Sheila (Hostetler).

She was preceded in death by two sons, Glen and Robert, two brothers, Titus and Fred, and a sister, Dorcas Myers.

A funeral was held at the Lititz Dunkard Brethren Church on December 9 with Bro. Mike Heisey, Bro. Merle Bievenour, and Bro. Rudy Shaffer officiating.

The family has been overwhelmed by people's acts of kindness and generosity. The food, the cards, the kind words, and the many other ways you helped has blessed our hearts at this time of sorrow. Mother has known many heartaches over the years as she saw her sons suffer and pass from this life. Her husband suffers from Alzheimers and that was a difficult trial for her as well. She is now forever free from disappointments and trials and she is at rest in the Lord. We will miss her cherry smile, her encouraging words, her helpful hand, and her unfailing love that she displayed to us children but we release her to a land of no sorrow, and we look forward to the great reunion. Heaven is getting sweeter all the time.

The family

EMMERT ROOT

Bro. Emmert Hatfield Root was born on May 2, 1932 in Waterford, California to John and Ada Root. He died at his home in Flora, Indiana on December 3, 2006. He was raised in the Dunkard Brethren Church, but in 1939 his parents became members of the Old German Baptist Brethren Church.

On September 4, 1948, he was united in marriage with Mary Lee Price. They were happily married for fifty-eight years and to this union were born three children.

He welcomed the Lord into his heart in November of 1954 and his companion followed in March of 1955.

Daddy labored as a carpenter and farmer most of his life. He was a hard worker, but his main focus in life was serving the Lord. He loved to study the Word and especially enjoyed prophecy.

In 1971, they were called to the ministry to which they gave their all for many years. Daddy and Mother made a decision to fellowship with the Dunkard Brethren in 1997. He thoroughly appreciated and loved his church family.

Around 1998, Daddy was diagnosed with Parkinson's disease, which eventually robbed him of much of his strength and vitality. He was an example of patience and perseverance in spite of his adversities. The family was blessed with the privilege to care for Daddy at home through his illness and death. He went home to be

with the Lord at the age of 74 years, 7 months and 1 day.

In passing he leaves his loving wife, Mary: their children Mike and his wife Diane, Rachele Main and her husband Ed, and Sharon Flora and her husband Wayne. To them were born nine grandchildren: Michael Root and his wife Jocelyn, Carla Brovont and her husband Philip, Brian Root and his wife Emily, Christy Brubaker and her husband Mike, Kevin Mahin and his wife Judie, Lisa Chupp and her husband Bill, Keith Mahin and his wife Shonda, Roxanna Metzger and her husband Chris, and Matt Flora and his wife Brooke. Also, twenty-two great-grandchildren who brought him much joy.

Also surviving are one brother Ben Root of Pasco, Washington, four sisters; Ruby Bowman of Wickenburg, Arizona, Mildred Miller, Adaline Holsinger of Modesto, California and Betty Knaus of Eaton, Ohio.

Preceding him in death were his parents, two brothers Allen and Eldon, and three sisters Lola Ruschaupt, Mina Andrews and Elizabeth Gish.

We loved Daddy very much and yet we are ever so thankful to see him go home to be with his Savior where there is no more pain, suffering or sorrow.

His funeral was held at the Flora Old German Baptist Brethren Church on December 6, 2006.

DALE FLORA

Dale Evan Flora, son of Joseph and Arlene (Surbey) Flora was born August 26, 1947. He died December 10, 2006 at Des Moines, Iowa.

He is survived by his mother, Arlene Flora, of Dallas Center, Iowa, his son, SSG Anthony (Diana) Flora stationed at Fort Drum, New York and his daughter, Jennifer Jacobs of Van Meter, Iowa and five grandchildren and his sister, Beverly (Tom) Forker of Amarillo, Texas and two nephews.

Funeral services were held, December 15, 2006 at the Dallas Center Dunkard Brethren Church. Bro. Denny Myers officiated. Burial was in Brethren Cemetery, Dallas Center, Iowa with Thomas L. Forker officiating.

NEWS ITEMS

2007 GENERAL CONFERENCE

May 26-30, 2007

The 2007 General Conference will be held, Lord willing, at Jenness Park Christian Camp located about 26 miles northeast of Sonora, California in the Sierra Nevada Mountains. More information concerning the grounds can be found online at www.jennesspark.com. Send reservations to:

Cynthia Winger
3913 Peacock Lane
Modesto, CA 95356
209-577-2299
e-mail: ckwddw5@sbcglobal.net

For general information contact:

David Walker
29901 Chapman Way
Escalon, CA 95320
209-838-8518
e-mail: moutaindave1@juno.com

MT. ZION, PENNSYLVANIA

The Mt. Zion Congregation's Lovefeast will be January 27, 2007 at 4:00 P.M. Also our Spring Weekend Meeting is scheduled for March 9-11, 2007 with Bro. Dennis St. John. The topic will be "Family and Child Training".

Everyone Welcome. Pray for these times of worship.

Sister Maxine Wilkerson, Cor.

SHREWSBURY, PENNSYLVANIA

The Shrewsbury Congregation will be holding Weekend Meetings, February 23-25, 2007, Lord willing. Brother Len Wertz from Quinter, Kansas will be speaking on "Prophecy and Current Events in the Middle East". Everyone Welcome.

Sister Karen Stump

BIRTHDAY CARD SHOWER

If it is the Lord's will, our mother, Della V. Beeman, a member

of the Broadwater Chapel Dunkard Brethren Church for over 85 years will celebrate her 100th birthday on April 5, 2007. The family plans for a card shower on her birthday. Any church member or friend of our Mother is invited to send a card to be included in this presentation. Please send all cards to the following address:

Della V. Beeman

c/o D. Lucille Beeman-Taylor

16900 Melbourne Drive

Laurel, MD 20707-2794

Thank you for helping us with this request.

ADULT SUNDAY SCHOOL LESSONS FOR MARCH 2007

March 4 – The Hand Writing on the Wall Strikes Fear in a Drunk King – Dan. 5:1-16

1. Where is the prophecy located that foretells this punishment?
2. What are we suppose to learn from this passage? Lesson on pride? Faithfulness?

March 11 – Numbered and Finished, Weighed and Found Wanting – Dan. 5:17-31

1. How had Belshazzar lifted himself up against the Lord? Do we? How?
2. Why does Daniel go into the history of Nebuchadnezzar?

March 18 – Daniel's Prayer Life Lands Him in the Den – Dan. 6:1-17

1. How did pride have a part in this situation? How does it affect our judgment?
2. Why was Daniel so consistent? What does it say to us?

March 25 – Is Thy God Able to Deliver Thee – Dan. 6:18-18

1. Why were the women and children included in the punishment?

Does it speak to the fathers of our responsibility to lead?

2. What is the significance of Darius's decree?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR MARCH 2007

March 4 – Kindness! – Rom. 12:9-10, I Cor. 13:4, Eph. 4:31-32, Col. 3:12-17

1. What does kindness look like in our lives?
2. What part does Charity play in the realm of kindness?

March 11 – Our Integrity – Job 27:1-6, Psalm 41, 11:1-5, I John 3:18-24

1. What is the difference between integrity and reputation?
2. Remember this test: What would I do if I knew I would never be found out?

March 18 – Conversion – Psalm 19:2-14, 62:10-13, Matt. 18:1-11, Acts 3:19, James 5:19-20

1. What are the steps in conversion? Where do repentance, confession, belief, faith, and the work of the Spirit fit into the plan?
2. How can we help to convert others?

March 25 – Our Labor – Matt. 20:1-16

1. What did the penny represent? What benefit was there in hiring on in the beginning of the day?
2. Why did some not respond in the morning? Were they not there? Did they ignore the call?

FEBRUARY 2007 ISSUE

STANDING INFORMATION

EDITORIAL POLICY

That it be the policy of the Bible Monitor to exclude controversial material and material opposing, questioning or reflecting on the decisions or positions of the Church as determined by the General Conference or derogatory thereto. Also all other material not of proper standard or spiritual value for a church paper.

That supervision over the matter to be published in the Bible Monitor be exercised by the Publication Board.

PRINTED MATERIAL

The following Dunkard Brethren publications are available to anyone, from the Boards listed.

GENERAL MISSION BOARD

The following tracts are free:
Please order from closest distributor:

James Eberly
P.O. Box 504
Terre Hill, PA 17581

Paul Stump
10340 North Diamond Mill Road
Englewood, OH 45322

Fred O. Pifer
17354 240th St.
Adel, IA 50003

Milton Cook
1138 East 12th St.
Beaumont, CA 92223

Why Triune Baptism

Plain Dressing

Which Is The Right Church?

The Service Of Feet Washing
As A Religious Rite

What Shall I Do With The
Commandments Of Jesus

Daily Reminder

The Lord's Supper

The Doctrine Of The Prayer
Veil

The Brethren's Card

Do You Want Salvation?

Bible Teachings

The Sabbath-Its Origin and
Observance

PUBLICATION BOARD

BIBLE MONITOR (monthly)
\$5.00 per year in advance

BRETHREN HYMNAL
(heavy back)

\$9.00 ea., \$105.00 doz.
plus postage

Church Manual \$1.00 ea.

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\$5.10 doz.

The Old Testament History
\$.55 ea., \$6.50 doz.

The New Testament History
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No charge for the following:

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Credential Blanks

SUGGESTIONS TO CONTRIBUTORS

We are submitting several suggestions as a help to contributors in preparing material for the Bible Monitor. These suggestions will also make the work easier for both the editor and the writer.

1. Become familiar with the Editorial Policy and do not use subjects or statements, which conflict with this plan of the Bible Monitor.

2. Place your name and address at the close of the article. We deem it more appropriate to sign as Brother or Sister.

3. Do not make sentences too long. A number of short sentences are better than a long in-

volved sentence, which is difficult to punctuate and in which the real meaning of the writer's thought may be lost.

4. It will be appreciated if you gather a particular thought or thoughts and their proving Scripture quotations into paragraphs. Set these apart from the rest of the article by setting in the first line of each paragraph about the space of three letters

5. Do not crowd your words or punctuation marks close together. Do not use slang or abbreviated words such as, "thot" for "thought", "2" for "two", "&" for "and", "etc." for "and so forth".

6. Write or type on one side of the paper only. Double spacing of lines is much preferred. Do not make the lines the full width of the sheet, leave at least a one inch margin on each side of the sheet.

7. Use direct quotations for the Scripture references. Please copy wording and punctuation just as it appears in the King James Version of the Bible. Given thus: book, chapter, and verse. "Jesus wept." John 11:35.

8. Frequent mistakes we find: "beleive" for "believe"; "recieve" for "receive"; "ore" for "or"; "&" for "and".

9. In submitting selected material, give the name of the author and publication in which it appeared, if known, secure permission to use copywrited material and add "selected by" and your name.

10. To be certain that an item is in a certain issue, your editor should have this item at least sixty days prior to the date of that issue.

11. The Publication Board has decided that News Items should contain material of general interest to the Brotherhood. Therefore items of only local interest should not be included in News Items, such as local Sunday School officers, District Meeting delegates, minor local church property improvements and items, "In Memoriam".

12. Read these, then write.

FIXED COMMUNION DATES

Third Sat. March - Quinter, KS
Sat. before Easter - Pleasant Home, CA

First Sat. April - Dallas Center, IA

Second Sun. April - Englewood, OH

Third Sat. April - West Fulton, OH

Last Sat. April - Grandview, MO

Last Sun. April - Bethel, PA

First Sun. May - Waynesboro, PA

Third Sun. May - Lititz, PA

Fourth Sun. May - Shrewsbury, PA

First Sun. Oct. - Walnut Grove, MD

Third Sun. Oct. - Lititz, PA

Fourth Sun. Oct. - Englewood, OH

Last Sun. Oct. - Bethel, PA

First Sat. Nov. - Pleasant Home, CA

First Sun. Nov. - Shrewsbury, PA

AUDITING COMMITTEE

John Ledington
809 Red River-West Grove Rd.
Laura, OH 45337
937-884-5532

Marvin Lorenz
11067 Co. Rd. 27-1
West Unity, OH 43570
419-924-2120

GOSSIP, BOTH, VERBAL AND BY MAIL

A. Elders, other officials and all others are admonished that being busybodies in other men's matters is contrary to Scripture. It should not be indulged in, as it causes complaint and interference with the spiritual life and

DIRECTORY OF INFORMATION

CONGREGATION	NAME	ADDRESS	TELEPHONE
Bethel, PA	Darlene Longenecker	77 Dry Hollow Rd, Bernville, PA 19506	610-488-1112
Broadwater Chapel, MD	Ronald Sines	11809 Cypress Court S.W. Frostburg, MD 21532	301-689-1563
Cleaville, PA	Eldon Mallow	467 Millier Road, Clearville, PA 15536	814-784-3488
Dallas Center, IA	Dennis Meyers	20337 270 th , Adel, IA 50003	515-993-3059
Dayton, VA	LaVerne Sowers	90 Valley View Dr, Mt. Sidney, VA 24467	540-248-6875
Englewood, OH	Paul Stump	10340 N. Diamond Mill Road, Englewood, OH 45322	937-836-6559
Goshen, IN	Reinhold Gunderman	58737 C.R. 115, Goshen, IN 46526	219-875-5684
Grandview, MO	Carl E. Reed	4716 E. 139th Street, Grandview, MO 64030	816-761-5715
Hart, MI	Ronald Marks	1813 North 136th Avenue, Hart, MI 49420	261-873-2113
Juniper Hills, NM	David Skiles	6354 Gateway Road NE, Rio Rancho, NM 87144	505-771-2973
Littiz, PA	James Eberly	P.O. Box 504, Terre Hill, PA 17581	215-445-4515
McClave, CO	Warren Smith	33720 Rd 26, McClave, CO 81057	719-829-4521
Mohlers, PA	Joyce Peffer	150 Wolfs Bridge Road, Carlisle, PA 17013	717-243-8328
Mountainview, CO	Oly Reed	68230 Miami Rd, Montrose, CO 81401	719-829-4511
Mount Zion, PA	Kenneth Wilkerson	1260 Pine Grove Rd, Fredericksburg, PA 17026	717-865-5852
Newberg, OR	Galen Liffin	1314 East 7th Street, Newberg, OR 97132	503-538-2668
Pleasant Home, CA	Henny Walker	12409 Terrace View Court, Waterford, CA 95386	209-874-2832
Pleasant Ridge, OH	Tom St. John	20380 Co. Rd R, Alvordton, OH 43501	419-924-5242
Plevna, IN	Robert Carpenter	6150 E 775S Peru, IN 46970	765-395-7879
Quinter, KS	Gordon Jamison	2271 Co. Rd. 74, Quinter, KS 67752	785-754-3639
Ridge, WV	Ruby Smootz	H.C. 75, Box 130, New Creek, WV 26743	304-749-7689
Shrewsbury, PA	Fern Ness	136 Homeland Road, York, PA 17403	717-741-1607
South Fulton, IL	Martha Harmon	R.1 Box 96, Industry, IL 61440	309-254-3258
Swallow Falls, MD	Edith Yoder	100 General Kelly Rd, Oakland, MD 21550	301-334-6096
Torreon Navajo Mission, NM	Paul David Skiles	HCR 79 Box 8, Cuba, NM 87013	505-731-2300
Walnut Grove, MD	Paul Neil	1768 Seven Valleys Rd, York, PA 17408	717-792-1353
Waynesboro, PA	Frank E. Shaffer	13055 Grant Shook Road, Greencastle, PA 17225	717-597-4730
West Fulton, OH	Fred Johnson	P.O. Box 53087, Pettisville, OH 43553	419-445-4976
Winterhaven, CA	Milton Cook	1138 East 12th Street, Beaumont, CA 92223	951-845-6231

work of those concerned. This applies especially where there may be trouble in the church, both to local members and those elsewhere, talking and writing about those matters.

B. When advice is sought of an official in any church matter he (the official) should be exceedingly careful in giving advice, so as not to interfere in any way with proper care of difficulties, by officials whose business they are. Elders and all others should, in seeking advice, begin at home when at all possible and be careful to proceed regularly and in brotherly love.

C. In correspondence, care should be exercised not to make statements that may be construed as derogatory to any member. If such things are done, full responsibility must be understood as being assumed by the writer.

D. Caucusing, that is the talking over and planning by groups, what to do or how to move in any particular matter is unprofitable, causative of distress and trouble and should not be indulged in by officials or anyone else.

E. Talking or circulating of what was done in council, either to members, who were not

present, or to outsiders, is irregular and un-Christian and should not be indulged in.

CIVILIAN SERVICE BOARD

James Meyers, Chairman
26331 205th Street
Dallas Center, IA 50063
515-992-3947

Robert Lehigh, Exec. Sec.
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Spring Grove, PA 17362
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Robert Carpenter
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Pine Grove, PA 17963

Merle Sweitzer
13227 Fishel Rd.
Felton, PA 17322

LOCATION OF CHURCH HOUSES

BETHEL, PENNSYLVANIA

Located on Route 419, five miles east of Bethel, which is one mile south of Interstate 78, Rehrersburg Exit 17. The Church and school are located together. The telephone number is 717-933-5510.

BROADWATER CHAPEL, MARYLAND

Located on Savage River Road in Garrett County, Maryland
From Cumberland, Maryland, travel west on Interstate 68, 20 miles to Lower New Germany Road (Exit 24). Turn left or south under the Interstate three-tenths mile, turn right on Lower New Germany Road. Go 3.8 miles, turn left on Westernport Road. Go 3.8 miles, turn right on Savage River Road. Go 3.9 miles to church on left.

From Morgantown, West Virginia area, travel east on Interstate 68 to Lower New Germany Road (Exit 24). Turn right, go three-

tenths mile, turn right on Lower New Germany Road and follow above directions.

Traveling east or west on U.S. Route 50 take U.S. Route 220 north. Take Maryland Route 135 at McCoolle (just north of Keyser, West Virginia, on Maryland side of bridge) go seven miles on Route 135 (passing through Westernport and past WESTVACO Paper Mill) to Savage River Road. Turn right on Savage River Road, go 12.5 miles to church on right

CLEARVILLE, PENNSYLVANIA

The Clearville Congregation is located in South Central Pennsylvania, 16 miles south of Everett and about six miles south of Clearville. From Everett take Rt. 26 to Clearville. At Clearville go straight south, leaving Rt. 26, which turns right. Go 1.5 miles, turn right at the fork. The church is five miles on left side of road. Services are held every Sunday at 10:00 AM.

DALLAS CENTER, IOWA

Dallas Center is located on Rt. 44, twenty-four miles northwest of Des Moines. Turn off Rt.44 onto Quinlan Avenue at west edge of Dallas Center. The church is located at 2323 Quinlan Avenue, three-fourth mile north on the west side of the road.

ENGLEWOOD, OHIO

Twelve miles north of Dayton, Ohio, Rt. 40 and Rt. 48 cross at the center of Englewood. Church house is located on the right of Rt. 48, one block north of this junction.

GOSHEN, INDIANA

Located on Green Road, one block north of County Rd 130. Take U.S. 33 or Indiana 15 to Goshen. Turn west at police booth. Four blocks beyond bridge, turn right on North Indiana Ave., go one block. Turn left on West Clinton Street. Go one mile to Green Road, turn right and go one block. The church is located on the east side of the road.

GRANDVIEW, MISSOURI

The Grandview Church is located south of Grandview. Take the west access road of 71 Highway 1.5 miles south to 140th Street. Turn west and go to second street, turn south one block.

HART, MICHIGAN

From Muskegon go north on Rt. 31 to Hart Exit. Go left from freeway about 1.5 miles to tee in road. Turn right and go approximately one half mile to church on left side of road.

LITITZ, PENNSYLVANIA

Coming from the south on Route 501, turn right on Newport Road, which is about a mile north of Lititz. Coming from the north turn left on Newport Road. Go to second crossroads, turn right. The white church is on the right.

McCLAVE, COLORADO

The Cloverleaf church is located one mile north of U.S. Highway #50, four miles west of McClave Junction, or two miles east of Hasty, Colorado on U.S. #50, then one mile north.

MOHLERS, PENNSYLVANIA

Mohlers Meetinghouse - Located near Route 15 on Old Gettysburg Road, south of Mechanicsburg. Coming from the South take the Rossmoyne/Wesley Grove Exit off Route 15. Make a left unto Rossmoyne Road and another left on Old Gettysburg Road. The meetinghouse is on the left after you travel about one-half mile. Coming from the north you will exit onto Rossmoyne Road and make a left onto Old Gettysburg Road.

MT. ZION, PENNSYLVANIA

Services are held at the Kimmerlings Grange, 1529 Mt. Zion Road, Lebanon, PA.

From the west, Follow I 78 to Exit 6, turn right off of exit. Go to stop. Turn left onto US 22. Go to stop and turn right onto Mt Zion Road. Go 6.2 miles to Kimmerlings Grange on left, across from St Jacobs Kimmerlings Church.

From the south, Take 501 north to 422 west, turn right onto Narrows Drive, (right after Unclaimed Freight). Go to second stop, turn right onto Mt Zion Road. Go 0.2 miles to Kimmerlings Grange on right.

From the east, follow I 78 to Exit 8, turn left off of exit onto US 22. Go to stop. Turn right onto Mt Zion Road. Go 6.2 miles to Kimmerlings Grange on left, across from St Jacobs Kimmerlings Church.

PLEASANT HOME, CALIFORNIA

The Pleasant Home Church is located at 3960 Sharon Avenue, Modesto, California. The church's telephone number is 209-524-8634.

Directions: Coming from the north or south on Highway 99 take the Briggsmore Exit and proceed east on Briggsmore Avenue for approximately five miles. Turn left at the Roselle Avenue signal. Turn right at the first stop sign unto Merle Avenue. Turn left at the stop sign at Fine Avenue, approximately three-fourths of a mile. Turn right onto Sharon Avenue. At the end of Sharon Avenue turn right into the church parking lot.

If traveling south on Claus Road, turn right on Merle Avenue. If traveling north on Claus Road turn left unto Merle Avenue. Go to Fine Avenue, turn right and follow above directions to Sharon Avenue.

PLEASANT RIDGE, OHIO

Located in Williams County, four miles west of West Unity, forty rods north of Rt. 20 Alternate. Two miles east of junction of Ohio Rt. 15 and U.S. Route 20 Alternate.

PLEVNA, INDIANA

Route 18 passes east and west through Converse. In Converse, turn south at stoplight and go three miles. Turn right on blacktop road and go five miles to Plevna. Or go west of Converse on Rt. 18 for five miles, turn left and go three miles south. The church is on west side of street near the square of Plevna.

QUINTER, KANSAS

Located at the corner of Eighth Street and Main Street.

RIDGE, WEST VIRGINIA

From Interstate 68, which transverses east and west through western Maryland, proceed to Cumberland, Maryland. Take Route 220 South through Keyser, West Virginia to US 50. (You will need to take a left turn to continue following Route 220.) Turn east (left) on US 50 and proceed to Ridgeville. Turn right (south) onto Knobley Road.

Follow Knobley Road 7.8 miles (The Antioch Church of God will be on your right). Turn left onto Harness Run Road (which is unpaved). Keep to the right at the "Y" and proceed 1.5 miles to the Ridge church house on the left.

Coming from the east or west on US 50, turn south onto Knobley Road at Ridgeville, and follow the above directions (from Knobley Road to the church).

SHREWSBURY, PENNSYLVANIA

The physical location is: 216 North Main Street, Shrewsbury, Pennsylvania.

From Baltimore, Maryland and points south of Pennsylvania: Proceed north on Interstate 83. After crossing from Maryland into Pennsylvania, get off the Interstate at the Exit 4 (Shrewsbury Exit). After going down the hill on the ramp, turn left (west) onto State Route 851 (E. Forest Avenue).

Proceed up the hill to the center of the town of Shrewsbury for 0.7 miles. Turn right (north) onto North Main Street and proceed about 0.5 mile. The church building will be on your left (west side of the road). There is a sign in the yard in front of the meetinghouse.

From York or Harrisburg and points north: Proceed south on Interstate 83 to Exit 4 (Shrewsbury Exit). At the bottom of the ramp, turn right onto State Route 851 (E. Forest Avenue) and follow the above directions. There is a sign in the yard in front of the meetinghouse.

SWALLOW FALLS, MARYLAND

Church address is: 2191 Swallow Falls Road, Oakland, MD 21550. Take Maryland Rt. 219 North of Oakland 5.5 miles or South of I 68, 18 miles to Mayhew Inn Road. West on Meyhew Inn Road to the stop sign (4.2 miles). Bear left onto the Oakland-Sang Run Road for .3 mile to the Swallow Falls Road. Turn right onto the Swallow Falls Road for .3 mile. The Church will be on your left.

WALNUT GROVE, MARYLAND

Church address is: 4000 Kump Station Road, Taneytown, MD 21787. From Littlestown, PA travel Route 194 south toward Maryland. After crossing PA/MD line (this is shortly after Kingsdale Firehouse on right), turn left onto second hard road on your left, which is Kump Station Road. Follow this road approximately one fourth mile to brick church house on right.

From Taneytown, MD, take Route 194 north three miles. Turn right onto Kump Station Road. Brick church house is on right, approximately one fourth mile.

WAYNESBORO, PENNSYLVANIA

Church is located in west side of town, on the corner of Ridge and Third Streets. Turn south of Route 16 on Fairview Avenue, go two blocks and turn left on Third Street, church house is one block.

WEST FULTON, OHIO

Near Wauseon, Ohio, located on U.S. Rt. 20 Alternate, 3.5 miles west of the junction of Ohio Rt. 108 and U.S. 20 Alternate.

MISSIONS

TORREON NAVAJO MISSION, NEW MEXICO

Located 23 miles southwest of Cuba, New Mexico. In Cuba, turn on State Highway 197. Follow Rt. 197 for 19 miles to a paved road leading to the left. This marked Mission Road and a mission sign is at this junction. Present personnel includes: Paul David and Sarah Skiles; Melissa Mummert; Jason Carpenter; Nathan Meyers and Naomi Frick. Visitors would be wise to notify the Mission in advance. Address: HCR 79, Box 8, Cuba, NM 87013-9701; telephone: 505-731-2292. If no answer call 505-731-2300 or 505-731-2341. Please contact for further information.

AFRICAN MISSION

Located in Makutano, Kenya. Address: P.O.Box 658, Kapenguria, Kenya, EA.

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HCR 67 Box 106V
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(Grandview)
21620 South Countryside Drive
Peculiar, Missouri 64078
816-779-4820

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(Grandview)
24407 South Overfelt Road
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816-779-4204

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566 Beegle Road
Clearville, PA 15535
814-784-3600

AUNGST, DAVID (E) (Bethel)
334 Birds Hill Road
Pine Grove, Pennsylvania 17963
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3425 Sweet Arrow Lake Road
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Englewood, Ohio 45322
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717-933-5944

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(Mohlers)
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BURGESS, WAYNE (M)
(McClave)
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Hasty, Colorado 81044
719-829-4267

CARPENTER, ROBERT W.
(E) (Plevna)
6150 E 775 S
Peru, Indiana 46970
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CARPENTER, WILLIAM (E)
(West Fulton)
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COOK, MILTON (E)
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Beaumont, California 92223
951-845-6231

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Ripon, California 95366
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(Juniper Hills)
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Cuba, New Mexico 87013
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Quinter, Kansas 67752
785-754-2390

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Fredericksburg, PA 17026
717-865-5852

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(660) 538-4626

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(660) 584-7764

KASZA, TIM (Hart)
2500 West Buchanan
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(785) 754-3513

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29901 Chapman Way
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Paul Stump
10340 Diamond Mill Rd
Endlewood OH 45322-9709

BIBLE MONITOR

VOL. LXXXV

MARCH, 2007

NO. 3

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

TEACH ME

Teach me yet more of thy blest ways,
Thou holy Lamb of God;
And fix and root me in the grace
So dearly bought with blood.

O tell me often of each wound,
Of ev'ry grief and pain;
And let my heart with joy confess,
From hence comes all my gain.

For this, O may I freely count
Whate'er I have but loss;
And ev'ry name, and ev'ry thing,
Compared with thee, but dross.

Engrave this deeply on my heart
With an eternal pen:
That I may, in some small degree,
Return thy love again.

-Anon.

THE BILLBOARDS OF LIFE

Recently while traveling, we noticed the many billboards along the highway. With traffic light and nothing of note happening on the highway, the billboards became a source of speculation as we traveled.

The billboards were varied. Some were simply purveyors of information. They stated a store name, location and perhaps what product would be found there. Many had a picture and advertising copy that created an interest as we passed by. Perhaps we would be influenced to stop at that particular advertiser's place of business. This was the hope of those who created the advertisements.

There was a broad spectrum of products advertised on the billboards. Many advertised

new homes or new communities of homes, often they hinted at a higher status that would be gained by buying one of these newly offered homes. Some of these signs gave evidence of a slowdown in the housing market as lower prices were marked on the sign. Some billboards advertised furniture and other products and services needed by a homeowner. These products and services would be provided as long as the owner was willing to pay for the convenience.

Other billboards offered clothing for both men and women. Often the portrayal of these clothes was highly suggestive and promised a good time. Food and drink was offered on many signs. The res-

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MILTON COOK, Editor; 1138 East 12th Street, Beaumont, CA 92223.

LYNN H. MILLER, Assistant Editor; 70 Round Barn Rd., Newmanstown, PA 17073

MARLIN MARKS, Associate Editor; 3027 Acorn Lane, Red Lion, PA 17356.

DENNIS ST. JOHN, Associate Editor; 21397-B50, Bryan, OH 43506.

taurants were pictured as beautiful places catering to the upper crust of society. Since the highway was near a resort area, there were billboards promoting golf resorts. Often the names of professional players were used to give an aura of superior courses and instruction. There were several signs inviting the viewer to stop at one the many casinos along this stretch of highway. There were signs that offered entertainment appealing to various lusts and desires.

While the billboards might vary from one area to another, probably all areas have such signs that provide such information. They must be effective or businesses would not spend the money necessary to put their messages along the highways.

There may be times we are grateful to have the information that these signs show. If we have a particular need, we may need a service that is advertised there. However it seems that most of this advertising merely reflects some of the problems of society.

Three questions face us. Who are we? What do we want? Where are we going?

Perhaps the billboards of life provide a clue to our answers to

these questions. As we view these billboards, we think, what response are they trying to elicit from us?

The advertisements for gorgeous, full-featured homes and the furnishings and other services connected with home ownership try to build a need within us for a home beyond our means and beyond our pilgrim status in this world. We would become a part of the acquisitive society around us.

Other advertisers appeal to our love of fun and good times. We become engrossed with sports and other recreational activities. These activities in moderation may be beneficial, but when used immoderately they become a waste of time and resources. Those proficient in sports can lead them to develop pride in their accomplishments and make this recreation no longer fun for others around them.

The advertisements for gambling, drinking, smoking or other activities designed to make a person captive of their basest desires are a commentary on the Godless society around us. Their immoralities should not be spoken of in private let alone be broadcast openly. Yet these bill-

boards serve as invitations to these activities.

Who are we? If the billboards of life are successful in luring us into the immoderate, unfeeling and immoral lifestyle of the world, then we have forgotten who we are supposed to be. The Christian is called to reflect his Lord and Savior, not the world around him.

What do we want? If we become a part of the acquisitive society, then we have allowed our selves to be bought for a piece of pottage. If possessions and bank accounts become our focus in life then we want the wrong

things. Material things can never gain us the Spiritual benefits we truly need.

Where are we going? Is it to a home or resort where we can relax and enjoy some earthly pleasures, or are we looking forward to an eternal home with our God and our Lord?

As Satan and his world beckons to us, we must resist his pleas and set our sights on higher objectives in our lives. We must find our desires in the Word and will of God not on the billboards of life.

M.C.Cook

PLEASING GOD AND THE ESSENCE OF FAITH

Karl Barth is considered by many theological scholars to be the most influential theologian of the 20th century. His most well known writings, containing fourteen volumes, are titled, "Church Dogmatics". But these represent only a small portion of all that he wrote. His writings comprise a small library of their own. An interviewer once asked him what was the essence he was trying to communicate in his writings. Barth responded by saying, "Jesus loves me this I know, for

the Bible tells me so."

In the course of our own growth in biblical knowledge and Christian experience it is at times easy to emphasize the many nuances of our Christian faith and lose sight of the essence of what it means for us to be in Christ. By refocusing our attention and efforts on the essentials we may help ourselves gain perspective and even renewal in our walk with the Lord.

Faith is one of the essentials. In II Corinthians 5:7 we read,

"For we walk by faith, not by sight." This sojourn that we call life has no well-defined map. We seldom know exactly where we are, where we may be headed next, or how far we have to travel. The trials and tribulations of life can sometimes leave us wondering where God is and why we feel left to walk alone. Our inability to sense the presence of God is frustrating and discouraging. We are tempted to reduce our walk of faith to what God has done in the past (Christ's death and resurrection) and the hope we have for eternity (heaven). Thus armed we endure the journey, attempting to live our convictions by our own strength, doing what is right and avoiding what is wrong. Such a walk is neither God's intention for us nor one that gives Him any pleasure.

The New Testament tells us both what God's provision is for us as well as His expectation of us. Grace is the defining character of God that is revealed to us in the person of Jesus Christ. God's grace is what makes a relationship with Him possible. The Holy Spirit continues to administer this grace to us in our daily lives. Apart from His gracious invitation and ongoing fellowship

no relationship is possible.

Faith on the other hand is the essential character of our relationship with God. It is what He asks of us. "But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." Hebrews 11:6

Faith is our response to God's gracious invitation. Faith involves on our part a purposeful, intentional decision to know Him. By faith we acknowledge the salvation offered to us in Jesus Christ. By faith we accept the presence of God's Spirit in our lives. By faith we walk with the Lord in a life of discipleship and obedience. By faith we are able to receive the rewards from the Lord that encourages and develops our intent and desire to know Him. By faith we experience little bits of Heaven long before we ever reach our final destination.

Faith as a purposeful knowing of God has two important components. The first is the content of our faith based on the revelation of God in His Word. A compact example of this content within the Bible appears in I Corinthians 15:3-8, "For I delivered unto you first of all that

which I also received, how that Christ died for our sins according to the scriptures: And that he was seen of Cephas, then of the twelve: After that, he was seen of above five hundred brethren at once; of whom the greater part remain unto this present, but some are fallen asleep. After that, he was seen of James; then of all the apostles. And last of all he was seen of me also, as of one born out of due time." Our God is not an unknown God that we must guess about. He has revealed Himself most fully in the person of His son Jesus Christ. Jesus fulfilled the prophecies within the Bible that foretold a Messiah. There was a multitude of witnesses to corroborate the events of His life, death, and resurrection. Jesus is not a legend or myth. To know God fully is to know Him through Jesus.

Yet, content alone is not sufficient for a faith that is pleasing to God. James says, "Thou believest that there is one God; thou doest well: the devils also believe, and tremble." James 2:19. Faith as a relationship between myself and God means more than what I know about God. Faith allows me to experience God presently and directly in my own life. My experience of

life changes dramatically as this spiritual life opens new possibilities of living. The content of my faith helps me interpret my experience of God. My experience of God allows me to know Him in more than just intellectual terms.

Faith develops a deep and abiding trust in God. Over and over again He proves Himself to be trustworthy. He proves that the content of His Word is truth. He proves that the presence of His Spirit can lead and sustain me through the trials of this life. The familiar passage in Proverbs describes this growing relationship of faith. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths." Proverbs 3:5-6

At times this growth is frustrating. My heart is not pure and is divided by many competing loyalties that seek my affection. My selfish nature does not naturally want to lean on God's understanding. Denial rather than acknowledgement exists in many areas of my life. At times I simply rebel against God's direction or simply do not care enough to want to know. My sinful, sometimes hostile, nature stands in stark contrast to Jesus

who humbled Himself and became obedient even unto death.

Over and over again faith leads me back to the cross of Christ. Once more I humbly confess my need for a Savior. Once more I am renewed in fellowship with His Spirit as He bestows His loving grace upon me. Once more I am reminded that I am a beloved child of the King.

Faith, no matter what my level of maturity in Christ, continually challenges me to renew my commitment to the Lord. My initial decision to believe in and follow Jesus serves as the pattern for all the decisions I must face during this life. Death, sickness, financial hardships, difficult relationships, and a multitude of life's struggles challenge the core of my spiritual being. Will I respond by trusting God? Will I seek His counsel? Will I acknowledge that my life is His to use as He sees fit? Will I accept the direction where He wants to lead? Whether my life in Christ penetrates to the depth of my being or is merely a veneer over my too human nature depends on how I respond in faith to God through these trials.

By faith we learn the very same lesson that Jesus learned. "Though he were a Son, yet

learned he obedience by the things which he suffered." Hebrews 5:8. Faith allows us to embrace those things we most want to reject. Suffering, in whatever form it comes, can cause us to rely more fully on the Lord of our life. We look to Him for meaning in the midst of what we experience as meaningless. Whether it is death of a loved one, a dream, our fortunes, or our reputation God is in no way diminished by our loss. Rather His sufficiency becomes clearer within us and to those who witness His character in the midst of our suffering.

The obedience that results from faith characterized Jesus' relationship to the Father. It is never an attempt to win God's approval or gain His attention. It is the response of love by the one loved. As we identify ourselves more fully with Christ obedience is our response to Him. As the church we rightfully emphasize a life of obedience to Him. Where the commands of God are specific we can be specific in calling ourselves and others to respond in obedience.

Let us be warned that obedience can be mimicked. There are commands that anyone can perform. When the church be-

comes satisfied with seeing outward compliance without inward conviction we lose the empowering presence of the Holy Spirit. Compliance is not faith and conformity cannot produce the conviction that the Spirit creates within us. Unless obedience is rooted in our hearts by faith it is not planted in the same soil from which our relationship with Christ grows. This is why so often we see those who leave our congregations lay aside those commands that should be precious to our souls. We must labor as diligently for the convictions that arise through faith as we do for the fruit of such faith.

As sheep we like the green pastures and still waters. We like the comfort and dependability that sameness brings. However, God tests our faith. He wants our faith to be strong without being rigid, flexible without being weak. He sees pastures and streams beyond the ones we are used to feeding and watering beside. As a result more often than we like the path to greener pastures leads through the valley of the shadow of death. God's mission is to the entire world. He wants to reach beyond our homes to our neighbors, beyond our congregations to our communities.

Sometimes it extends beyond our land to foreign lands.

The shadow of death is not only a threat to our physical well being. Our emotional comfort levels feel threatened and resist change. How many times have we heard, "We've never done it this way before," or its corollary, "We've always done it this way," as though these are the only relevant answers to opportunities that require change. God's Spirit within us creates growth. Our human, sinful nature resists such growth. It turns the familiar and comfortable into bondage that resists the work of the Spirit. Not all change is Spirit led nor is all resistance to change the work of the flesh. But spiritual growth is a threat to our flesh that must always die in order for the Spirit to have its way.

For our faith to grow we must become immersed in the baptismal waters of death in order to rise again to new life. Our lives have their own Gethsemanes where we battle with God asking to escape from whatever cross awaits us. As we allow our faith and trust in God to bend our will to His we learn to say, "Not my will but thine be done."

Faith teaches us that on the other side of death awaits resur-

rection life. By faith we put to death our self will and fleshly desires in order to allow the Spirit led life to become fruitful. By faith we must seek new opportunities for ministry that will arise from the death struggles of old, familiar ways of doing things. By faith we continue to hold fast to that which is of eternal importance. By faith we reach out to grasp hold of the future that God directs us toward.

As we embrace by faith the death of our old nature and ris-

ing in newness of life in Christ the content of our faith gains greater depth and fuller significance. The biblical account of faith becomes our story. By faith our lives reveal the substance of things hoped for, the evidence of things not seen. Nothing pleases God more than that the *history* of faith becomes *His story* told again through the adventures of faith in our lives.

Brother Phil Franklin

NO OTHER

John 12:32, "And I, if I be lifted up from the earth, will draw all men unto me."

We wish to lend understanding to those who may feel that Christianity is one of many religions: one of many roads to God. If what you feel were true, then Jesus Christ died in vain. If there is any other way to reach God, then Jesus Christ's death was unnecessary. If we can allow any other religion to be on the same par as the religion of Jesus Christ, then His torture, death, and resurrection was a waste.

But if God's Word is true then Jesus Christ left Heaven and came down to earth because God SO LOVED us. He was will-

ing to give up His only begotten Son so that mankind could reestablish a saving relationship with Him. Acts 4:12 says, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we MUST BE SAVED." We cannot include any other person or any other way. Jesus said, "I am the way...no man cometh unto the Father, but by me." (John 14:6)

Paul says in Hebrews 2:3, "How shall we escape; if we neglect SO GREAT SALVATION." Other religions may make great promises, but has their God said, "I will never leave thee, nor forsake thee." (Hebrews 13:5)

Where else can forgiveness of sins, freedom from the curse of death and perfect peace be found? Indeed, where can God be found?

"For he hath made him to be sin for us, who knew no sin; that we might be made the righ-

teousness of God in him." II Corinthians 5:21

"For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God...." I Peter 3:18

Brother Lynn H. Miller

OUR SUFFICIENCY IS OF GOD

"And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuary. So the people were restrained from bringing. For the stuff they had was sufficient for all the work to make it, and too much." Exodus 36:6-7

"Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered, **but God gave the increase.** So then, neither he that planted any thing, neither he that watereth; **but God that giveth the increase.**" I Corinthians 3:5-7

We, like the children of Israel should willingly give unto the work of the Lord. In this instance the building of the sanctuary was concerning a literal edifice.

There are times when there is the need to build a meeting-house; there is also the reality of the need of repairs in due time. At such times we should be more than willing to give of our income or natural abilities. A synonym for the word "sufficiency" is the word "ability". Though this word is not found in our text, it is certainly implied. But the building of the spiritual house of the Lord and its "needed repairs" is of much greater importance.

It is doubtful if anyone in the Christian church would be unable to answer the question, who is (the apostle) Paul? Yet there are probably many who would not recognize the name Apollos. He was never given the preeminence or recognition the apostle Paul was in Scripture. Yet the apostle Paul recognized the importance of the work that Apollos

did in the work of the spiritual building of the Church.

It would seem that we have the same situation today. In our own organization we have those who "have made a name for themselves" and are frequently called to be evangelists in various revival meetings. There are others who have never received this call that we are aware of. In most congregations there are those, whose name comes up on a regular basis to hold a particular place such as song leader or Bible study teacher. Most of us are well aware of the names of certain radio and television preachers. While there is nothing wrong with recognizing the abilities of certain individuals, do we forget that **our sufficiency is of God?**

We strongly disagree with a current movement that teaches that all organized denominations are apostate. This teaching has encouraged "home churches" some made up merely of one family and/or even individuals who only have private worship. We do have to be careful that we do not put church leaders on a pedestal comparable to the pope of Rome. While church leaders must have our respect we do not see them as infallible.

On the other hand, we **must** recognize God and His Holy Word as infallible! The current trend to question major teachings in the Bible which has led to questioning the final authority of the Bible and even the fact that the whole Bible (Old and New Testament) is the Holy Spirit inspired word of God has led to the above mentioned extreme.

The Apostle Paul recognized that it was the work of God (through the Holy Spirit) that wins souls into the Kingdom. We believe that Church doctrine and Church regulations are very important. However they are not how souls are brought into the body of Christ! If we forget our sufficiency is of God in this area we have "lost the race" before we begin to run.

While we do not believe unconditional eternal security is taught in the Word of God, if correctly divided, we cannot rely on our own goodness to gain salvation nor to keep it. Again, our sufficiency is of God. When we get to the point that we believe that we can no longer sin, in our humble opinion, we are in dangerous territory. We do not profess to have the answer to when God will give us up (which is scriptural). We do not know how

to always separate willful disobedience from human weakness. However we are sure that when we no longer feel guilt for what we know in our heart is not God's perfect will, we are no longer relying on the sufficiency of God but on our own distorted theology.

Our sufficiency in God is a wonderful gift. It is our rock when we feel a spiritual need. It is our

balm when sickness, pain and despair enter our life. It keeps us from being overly judgmental of fellow Christians and allows us to love while disagreeing. Most of all it gives us the assurance that the blood of Christ is sufficient to take us to Heaven.

Brother James M. Hite
816 E. Birch St.
Palmyra, PA 17078-2704

THE MAN IN THE CASKET

The man in the casket looked responsible enough – gray suit, matching tie, trimmed mustache, handsome, worn face. Someone had placed pictures of grandchildren in his hands folded across his chest. A stranger could have taken him for a typical businessman, a family man.

The small crowd who gathered in the church for his funeral that December day knew better. We all knew that Dale had lived anything but a responsible life. We knew he had been hounded by the demon of alcoholism from youth up. We knew he had not been there for his wife and children and although he loved his family, he loved alcohol more. We knew that he had spent most of his adult life roaming from

town to town, mission to mission, job to job, good intention to good intention, but always returning to his first lover – alcohol. We knew that he had been found by a cleaning woman in a hotel, passed out, a bottle of Vodka in his hands. Although he had been found thus many times before, this time he did not recover.

And so we sat in his mother's church holding a funeral service for Dale. He had grown up in the church, had been baptized and knew his Bible. We sat there in our Sunday best, remembering the wasted life of Dale and perhaps we felt a bit self-righteous. After all, none of us would ever be found passed out in a shabby hotel room. Most of us lived responsible lives.

And yet, I wonder. How many of us, deep in our hearts where no one can see, are harboring secret sins? How many of us have little "habits" that we return to again and again? How often do we excuse sociably acceptable sins like gluttony, greed and materialism? As Dale refused to give up his Vodka, do we refuse to give up anger? Do we hold tenaciously onto grudges and old wounds? How often do we turn to other lovers when Christ is calling us with gentle words and welcome arms? "Come unto me

all ye that labor and are heavy laden and I will give you rest." Matthew 11:28

Dale's life may not have been responsible, but it was not wasted. His son and his nephews have purposed to live life God's way after seeing what sin can do to a life. And maybe some of us who sat in the funeral that day were prompted to look inward and examine our own souls. I know I was.

Sister Laura Hawbaker

SHALL THE CHURCH COURT POPULARITY?

B. E. Kesler

"When a man's ways please the Lord, He maketh even his enemies to be at peace with him." Prov. 16:7. "For if I yet please men, I should not be the servant of Christ." Gal. 1:10. Much depends on with whom we wish to be popular. If we wish to be popular with the world, we will seek to please the world. If we wish to have the approbation of the Lord, we will seek to please him.

We note first, the Builder of the church was not popular with the world. While he did nothing purposely to offend the world, yet

in the very nature of things, his work being so opposed to the way of the world, would be so contrary to the worldly mind as to be opposed by it. Therefore, "Marvel not if the world hate you, You know it hated me before it hated you." "The world will love its own," the church is not of the world therefore, not popular with the world.

"Christ loved the church and gave himself for it." Had it been popular with the world, it would not have permitted Him to die for it. "Greater love hath no man than this, that a man lay down his life

for his friends." "But God commendeth His love toward us, in that, while we were sinners, Christ died for us." And herein was the love of Christ manifested toward us, that he was willing to die for us that we might live through him. "Beloved, if God so loved us, we ought also to love one another."

They tried my Lord and Master,
With no one to defend;
Within the halls of Pilate,
He stood without a friend.

The world may turn against him,
I'll love him to the end;
And while on earth I'm living,
My Lord shall have a friend.

I'll do what he may bid me,
I'll go where he may send;
I'll try each fleeing moment,
To prove I am his friend.

To all who need a Savior,
My friend I recommend;
Because he brought salvation,
Is why I am his friend.

Chorus:

I'll be a friend to Jesus
My life for him I'll spend;
I'll be a friend to Jesus,
Until my life shall end.

"Whatsoever is well pleasing in the eyes of the world, is abomination in the sight of God." When the church stoops to the level of the world in order to win its approval she lowers her dignity and prestige in the sight of God, and becomes a "hissing and a by-word" in the sight of men, and a laughing-stock in the eyes of the world: and loses the dynamic force and power of her testimony for Jesus Christ. The world may think it strange that we do not run with it or co-mingle with it in its sin and folly, but Christ will think

stranger of us if we do. A line of demarcation between the church and the world must be maintained, even though it may mean expulsion and excommunication of the ungodly who are not willing to be submissive to the will of God by living so as not to bring reproach upon the cause of Christ.

His chosen apostles were not popular with the world, and even today, His servants upon whom it depends to maintain order and enforce such rules of restraint as may be necessary to preserve the simple life and maintain unity and peace among the membership, may not be held in esteem by the unruly, yet the spirituality and purity of the church demands that it be done. And those apostles, provoke the world, or lead to insult, yet they often suffered abuse and ignominy at the instigation of those whom they wished to befriend, and instruct in the way of righteousness. Stephen, the first martyr, in the agonies and throes of suffering and death prayed "Father, lay not this sin to their charge." The primitive church suffered torture under the oppressive hand of the cruel Nero, as did many others; and we are told "they that will live Godly in Christ Jesus shall suf-

fer persecution."

The true church never will be popular: for it will never yield to the seductive spirit of the world "whereby they lie in wait to deceive." We are told that "evil men and seducers will wax worse and worse deceiving and being deceived." And they "will think it strange that we run not to the same excess of riot, speaking evil of you." The history of past events goes to show that when the church has yielded to the allurements of the world, it has in every instance lowered itself in spirituality and power in the world. By catering to the suggestings of a conniving world in yielding to its temptations and joining hands in its unholy practices, the church has lost its power to overcome the world. On the contrary, in many instances the world has overcome the church to such extent one cannot discern any difference.

Better be right than popular. Striving to be popular has been the downfall of many who should have been a force for good in the world hence the exhortation, "Be steadfast, unmovable, always abounding in the work of the Lord." We must be all for Christ, in thought, word, and deed, for "a doubleminded man is un-

stable in all his ways." He cannot be depended upon, "being tossed about by every wind of doctrine." Spiritually minded man cannot be lifted to higher ground by stooping to the level of the ungodly and partaking in their ungodly deeds.

Were Jesus to drop in unannounced, into some of our modern churches in the midst of some of their unholy performances, a temple cleaning would probably be the result from

the instruction, "take these things hence, my house is a house of prayer," but you have made it a house of levity and mirth. The festivities of Belshazzar's feast were suddenly changed into consternation by the "hand writing on the wall." Let us take warning. Levity and frivolity have no place in the house of God.

Selected from the
March 1, 1947 issue
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SOWING AND GROWING

Another year has come and gone,
On fleeting wings it seems,
We served each day and loved and cared,
Investing time and dreams.

The goals we set didn't all come true,
Our hearts were glad to strive,
Time went so fast, (it never stops)...
How many ones touched our lives?

Jesus your wisdom was always there,
When we didn't know what to do,
We let the stranger in and gave,
Hearts burned, was it unto you?

Surely those times when it didn't compute,
That the ones we served didn't care,
Yet we sowed seeds of life, praying some time
They would take root, Your fruit to bare!

-Sister Linda Cordrey

BIBLE STORY**A CITY AND A TOWER**

Genesis 11:1-9

Noah lived one hundred and fifty years after the flood and died. God told Noah and his sons to be fruitful and multiply and replenish the earth. It wasn't many years till there were many people on the earth and they all spoke one language. Today we have many languages and why do you suppose that people today don't all speak the same language like they once did?

The people of the earth began to move toward the west until they came to a plain in the land called, "Shinar." This was located in a country later called, "Babylonia" and is where the country of Iraq is today. The plain of Shinar was for many centuries perhaps the most fertile region on earth. The land was very rich and produced excellent crops. The descendents of Noah, who lived there, were very much like people today. When they found land that produced well and they could make an easy living that is where they wanted to be. This plain was very large but it soon became overpopulated with people.

Because this was such a

good place to live and nobody wanted to leave, somebody got the idea of building a city. And they said, "Let us build us a city and a tower, whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." Now God had told Noah to replenish the earth but the people had it so good that they just didn't want to move out.

When the Lord came down and saw the city and the tower He was much displeased. Here was a people that aspired to learn about heaven in their own way – maybe they wanted to learn more about the stars. We really don't know how far developed these people were but God said if they continued that nothing would be restrained from them which they had imagined to do. We wonder what God thinks of people today – trying to conquer space - searching for new worlds – landing on the moon.

And God said, "Let us go down, and there confound their language that they may not un-

derstand one another's speech." Can you imagine how it would be if everyone who was building this great city and tower suddenly spoke and understood in a different language? There could only be complete confusion and they became so disgusted with one another that

they took off in every direction — anything to get away from so many crazy people!

"So the Lord scattered them abroad from thence upon the face of the whole earth: and they left off to build the city."

Brother Rudy Cover

A STROLL DOWN MEMORY LANE

Matthew 28:18-20, "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

These are words we can rejoice in, yet they are chilling to us because we see and recognize our responsibility not only toward God, but also to every man, woman, and child in this world. We feel the urgency in these words and we desire to be effective in the area where God has placed us.

Nothing has helped this writer to focus on the Great Com-

mission more than a recent event in my life. I was given several years worth of Bible Monitors dating back to 1961. As I looked through them I was made aware of many things that are scarcely seen today.

In earlier issues of the Bible Monitor there was much written about recent church history, from the Reformation until the present time. We see little of this today, and it is nobody's fault. A lack of interest in history and a lack of knowledge of history condemn us to repeat the mistakes of history. That is why we need to read about it and learn from it.

We also noticed that in times past revival meetings were longer, sometimes ten days or two weeks long. There were also more congregations with weekly Prayer Meetings. How

many remember those days? To what reasons can we attribute this change? Could it be that coldness has set in and people do not care to involve themselves too deeply in the church? Revelation 2:4 talks about a church that left its first love. We pray this is not us.

We are in a period in the history of the Dunkard Brethren where most, if not all, of the charter members have passed on. We no longer have the strong influence of the older ones who sacrificed so that the younger ones would have a place of Biblical and Spiritual fellowship. These were people of strong conviction. We need the influence of people of strong conviction to best develop convictions of our own. With this comes the working of the Holy Ghost, if we allow Him to work.

Also we see in older Monitors, articles from other conservative publications. Much was written about Bible separation from the world in our daily lives. At the root of this writing is a strong, abiding belief in the Lord Jesus Christ. How do we measure up today? There are fewer articles on separation, as well as those things that we do that make us a unique institution. We

need to be careful that we do not mainstream ourselves, but that we maintain our Biblical ordinances that most other churches have abandoned. One way to do this is to put them in the pages of the Monitor.

So many have written strong, insightful articles over the years, but many of these writers no longer write. What happened to them? This is a concern of mine. Many of these brethren are dead. They have gone on to their reward. BUT MANY HAVE NOT. Where are they? Have we prayed enough?

Many of our congregations are isolated from the rest, with very few visitors from other congregations. The Monitor serves many purposes, but mainly it is to edify the church and build up the family of God. We need to hear from you. We need to know how you are doing. If one member suffers, we all suffer. (1 Corinthians 12:26) Our purpose is to inspire, educate, and to "lift up the hands that hang down and the feeble knees." (Hebrews 12:12)

It has been said that you cannot control the length of your life, but you CAN control the width and the depth. What we do in the name of Christ will last.

Sometimes it takes persistence. But we must persevere. Our earthly work will hardly ever outlive us, but our spiritual work, when anointed with the Holy Ghost, will last for time and eternity.

It is our desire to encourage those that may have written an article or two for the Monitor years ago to do so again. Make this work your work also. If you wish to see an article on a given subject, write it and send it in. The title of this piece is, "A Stroll Down Memory Lane." My memory of this work only goes back about thirty years. There are many reading this who could add many years of experience to what has already been writ-

ten. Likewise the youth, with your exuberant energy, could expend some of that energy in the publishing of the Gospel. You have experiences we could all benefit from. Ephesians 4:13 says, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Have we achieved this? We must take what we know and run with it. If we do not share our understanding with others, God will not give us any more understanding. Luke 19:13 tells us, "Occupy till I come."

Are you occupying?

Brother Lynn H. Miller

OLD FASHIONED PARENTS AND JET-AGE TEENAGERS

David W. Lehigh

The family car was all ready to go. The seventeen-year-old driver was behind the wheel, listening with impatience to his father's last instructions concerning speed, time for getting home, and places to avoid. Finally he said goodbye and the car was off. But as they went, the seventeen-year-old said to his companion, "Dad's still living in the

dark ages."

The remark calls attention to a problem which is old, and yet is more acute at this present time than it has ever been before. More than three thousand years ago a father asked a heavenly visitor the question, "How shall we order the child?" (Judges 13:12). The generation gap has been a problem for

years, in conversation, in cartoons, in magazine articles, etc. - one comes across repeated complaints like these: "You just can't reason with teenagers; they want their own way; they won't listen to advice; you can't talk sensibly with them." On the other hand, teenagers sometimes complain that parents are arbitrary and unsympathetic and that they are trying to force their children to follow the same pattern in which they grew up. Teens claim that times have changed, and they want to work out better ways of doing things.

It's true that in many things times have changed. At the beginning of the twentieth century there were no automobiles, no airplanes, and no radios or televisions. Electricity was not in general use, for the methods of transmitting high-voltage current had not been discovered. Telephones were few, and generally used only locally, for the small independent companies that operated the local lines did not connect together. Farm crops were harvested with much handwork, and today's mass production techniques in industry were still in the future.

The achievements of men have changed, but the Word of

God has never changed, and it never will. Jesus says, "Heaven and earth shall pass away, but my words shall not pass away" (Matthew 24:35). The principles of the Bible have stood the test of centuries, and they are still valid. The Bible contains a number of principles which apply to the controversy between parents and teenagers. Many are from the Book of Proverbs, written by Solomon, but inspired by the Holy Spirit.

1. INSTRUCTIONS TO PARENTS

First, Careful and purposeful child-training is needed. The Bible says, "Train up a child in the way he should go: and when he is old, he will not depart from it" (Proverbs 22:6). This is much more than a command to use the rod of correction. "Train up" means careful teaching and guidance. It corresponds to the instruction in Ephesians 6:4, "And ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord." The best teaching has always been a consistent example. The alert parent will find many opportunities to clinch a lesson. A boy of six, for example, was rejoicing in his

newly learned ability to read. He happened to discover that the family's maid could not do this. He ran into his father's study, crying, "Daddy, did you know the maid can't read, and she's ever so much older than I am?" His father picked up a book and opened it. "Here," he said, "Can you read this?" The little boy stood dumb founded. The book was written in Chinese. In telling the story many years later, he added, "Whenever I am tempted to despise the ignorance of someone else, I remember my father's lesson: I cannot read Chinese."

Second: Begin child-training early. The Bible says, "Chasten thy son while there is hope, and let not thy soul spare for his crying" (Proverbs 19:18). One who trains a dog must insist on obedience, or his training will be unsuccessful. Training a child is much the same, but with this difference: While we train the dog so that he may please us, we train the child to know what is best for his own good and happiness. For this reason the training of a child is so very important. Children do not belong to us. God only lends them to us, and He can take them back at any time.

Third: Don't be so busy that

you have no time for the companionship and training of your children. It is true that these are busy days. Children are perceptive. If the family is struggling against difficult odds to make ends meet, they will realize it, and cooperate. But if they sense that the parents are more interested in making money than they are in their own children, the children are likely to become bitter about it. One of the most common complaints made by teenagers in writing to counselors is that their parents are too much concerned with making money to be companions to them.

Fourth: Keep a cheerful attitude and a sense of humor. We do not mean to encourage foolish jesting, which is condemned in the Bible, but the wise man said (Proverbs 17:22), "A merry heart doeth good like a medicine: but a broken spirit drieth the bones." The child whose parents are able to laugh in the face of irritations and disappointments has a priceless heritage. When the one-year-old pulls the cupboard door open and gets plastered with molasses, a cleaning job is called for – but it will go better all around, if mother can laugh a little at the

sticky-faced child.

Finally: Be honest with your children. If you make a promise, keep it faithfully. "Hope deferred maketh the heartsick" (Proverbs 13:12). One is reminded of a quick-tempered mother who promised her boy a piece of candy for being quiet. When he reminded her, she snapped, "Didn't I promise you the candy for keeping still?" She said, "The longer you keep still, the sooner you'll get it!" Parents should never deal with a child on such an illogical basis.

2. INSTRUCTIONS TO TEEN-AGERS

First: Remember that you must account for the way in which you spend your youth. Just as truly as parents need to remember that children are only lent from God, so young people need to remember that youth, that priceless irreplaceable gift, is only given conditionally, and must be accounted for. Young folks often say, "I want to live my life my own way." But the Bible says, "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these

things God will bring thee into judgment" (Ecclesiastes 11:9). Whatever you sow, you will have to reap some day.

Second: Give respectful consideration to what your parents say. Proverbs 1:8 says, "My son, hear the instruction of thy father, and forsake not the law of thy mother." You may feel that you know better than they. It is possible that you do. But remember this, they have been over the road that you are traveling, and they have brought you up to be what you are. You can learn from them, even if only to avoid some of the mistakes they may have made. Treat them with respect and consider their advice carefully.

Third: Consider your company with care. The Bible says, "My son, if sinners entice thee, consent thou not. If they say, Come with us, . . . walk not thou in the way with them" (Proverbs 1:10, 11, 15). It is important that you choose your company from those who are not infected with the spirit of wanting something without earning it by honest work. Some say, "Only dull people work hard. Smart ones find easier ways to get a livelihood." Sometimes people envy the worker who through greater

skill and acceptance of more responsibility, is better paid than they are. But don't forget that the skill required years of work to acquire, and responsibility is entrusted only to those who have demonstrated an ability to handle it well. God told Adam that he must eat his bread in the sweat of his face, and this has never been changed.

Fourth: Young people (both boys and girls) should consider the Bible's standard for ideal womanhood. This is most beautifully set forth in Proverbs 31:10-31. Open your Bible to that passage, and notice the qualities which are recommended for ideal womanhood (and many of these are just as needful for the men):

(1) Loyalty (verse 11). The Scripture implies that loyalty and trustworthiness are of more value than wealth.

(2) Skill in homemaking (verses 13, 19, 22, 27). Many girls today make light of domestic knowledge. They are constantly being urged to try and make themselves physically attractive in order to secure the attention of the opposite sex. But without skill in homemaking and the graces of good character, it will be difficult to maintain

a happy home.

(3) Carefulness and orderliness (verse 27). Orderly habits can be cultivated. Lack of order in the home has disgusted many a good husband and caused his affection for his wife to cool. We should also add that a slovenly and disorderly husband adds to the burden of his wife's duties and can scarcely help but lessen her respect for him.

(4) Generosity (verse 20). This is the crown of womanliness as well as Christian character.

(5) Wisdom and kindness in speech (verse 26). A sharp tongue spoils an otherwise admirable person.

(6) Verse 30 says that "favor," by which we mean "social prestige," is deceitful. It usually leads to envy and excess in display. A wise young person will not be anxious to secure it. The same verse also says that beauty is vain. The Bible holds high regard for beauty when worn as a crown for virtue (as its statements concerning the beauty of Rebekah and Rachel clearly show), but beauty alone is of no value. Our commercial and educational systems today often tend to encourage and exploit beauty of body at the

expense of beauty of character.

All the qualities named above do not change, and so to summarize the whole matter, we would simply say that things have changed very much since our parents were teenagers, people have changed very little, and God has not changed at all. We do many things differently from the way they were done in the days of our parents, but the principles and qualities which bring happiness and peace and

satisfaction in life, have never changed. The principles that brought success and happiness to our parents will do the same for us.

Note: Additional copies of this tract sent free on request. Ask for our sample packet of Bible Helps.

Bible Helps
P. O. Box 391
Hanover, PA 17331

OBITUARY

ETHAN MOSS

Brother Ethan Paul Moss, 27, died January 2, 2007 at home, surrounded by family, after a two-year battle with cancer.

Ethan was born January 3, 1979 in Des Moines, Iowa and lived all of his life in rural Dallas Center, Iowa. He was a mechanic at Moss Bros. and especially enjoyed the challenge of making things work.

Ethan married Melissa Meyers on August 10, 2002 and they were blessed with two children, Cassie Jo and Grant Alan. His passion was serving his Lord and spending time with his wife and family. He enjoyed working on his farmhouse, repairing machinery and working in his big vegetable garden.

Ethan is survived by his wife, Melissa, their children Cassie Jo and Grant Alan; his parents, Jerry and Mary Sue Moss of Dallas Center, Iowa; brother Ivan (Donnella) Moss of Adel, Iowa; sister Allison (Jeff) Hilty of Goshen, Indiana and his grandmothers, Beulah Reed and Norma Funk both of Dallas Center, Iowa, and a host of cousins and aunts and uncles and many, many friends.

Ethan was baptized into the faith August 10, 1996 at the Dunkard Brethren Church in Dallas Center, Iowa and rededicated his life

April 22, 2001. He was a faithful and a joyous church member. If there was a service at the church Ethan and his family were always there. He will be missed by his church family, by many in the farming community, and of course his family and friends.

Funeral services were held at the Dunkard Brethren Church, Dallas Center, Iowa on January 6, 2007. Brother Jim Meyers and Brother Ben Funk of the Old Order River Brethren officiated. Brother Denny Myers had charge of the services at the graveside in the Brethren Cemetery.

Thank you for the love and support shown during Ethan's illness and after his death. The cards, flowers, food, visits, and monetary donations are greatly appreciated. It is a comfort to know so many people are praying for us. That is what we need the most. Although we miss Ethan terribly, we know that he is cancer and pain free...in Heaven.

The Ethan Moss family

EMMERT ROOT

Addendum to obituary of Brother Emmert Root which appeared in the February, 2007 issue of the Bible Monitor.

Daddy had a deep burden for those who did not know the Lord as their Savior. One of his main comments to the ministry as he gradually failed in health was "Preach the Word, Brother". We will greatly miss him, but we have the assurance that we will all be reunited when our journeys in this life have ended.

Funeral services were held in the Bachelor Run Old German Baptist Brethren Church by Bro. Bob Carpenter and Bro. Lloyd Lorenz of the Plevna Dunkard Brethren congregation assisted by Bro. Donald Peters at the graveside. Comfort was drawn from Psalms 34 and many good old hymns that were chosen by the family. His earthly body was laid to rest in the Maple Lawn Cemetery, to wait the first and best resurrection.

The Family

NEWS ITEMS

DALLAS CENTER, IOWA

Once again we are looking forward to our Spring Revivals and

Lovefeast. Bro. Mark Cordrey from Modesto, California will be our evangelist. The meetings are March 4 through March 11 with a Lovefeast on March 10.

We invite all who can to come and worship with us. If you cannot come, please pray that the Word will speak to our hearts as Bro. Mark ministers to us.

Sister Mary Meyers, Cor.

HART, MICHIGAN

The Hart Congregation is planning for Bro. Jim Meyers to come for a three day Financial Seminar. The date is March 16, 17, 18, 2007. Saturday, March 17 will be an all day session. If interested, please feel free to come and join us for special training in "How to Handle God's Money".

Sister Anna M. Powell, Cor.

PLEASANT RIDGE, OHIO

The Pleasant Ridge Congregation will be holding their Revival Meetings March 23 through April 1. Bro. Keith Snyder of Lititz, Pennsylvania will be the evangelist. Saturday, March 31 will be the Examination Service at 2:00 P.M. and the Communion Service at 7:00 P.M. The closing service will be Sunday at 2:00 P.M.

Everyone is welcome to come and worship with us. Please remember these meetings in your prayers.

Sister Martha Heer, Cor.

LITITZ, PENNSYLVANIA

As spring arrives we are looking forward to our Revival Services, March 27 through April 1, with Bro. Phil Gish from Englewood, Ohio as our evangelist.

Services 7:30 nightly, Sunday nights 7:00, Sunday morning at 9:30.

May we remember him in prayer as he speaks the Word and also that we would take it and apply it to our lives. Everyone is cordially invited.

Sister Miriam Snyder, Cor.

PLEVNA, INDIANA

The Plevna Congregation is planning to have Revival Meetings April 1 through April 8. Brother Fred Pifer consented to be our speaker.

Services will begin on Sundays at 9:30 A.M. and preaching service each night at 7:30 P.M. Saturday, April 7 is our Examination Service with Lovefeast at 7:00 P.M.

Your presence and prayers are welcome.

Sister Jane Lorenz, Cor.

ADULT SUNDAY SCHOOL LESSONS FOR APRIL 2007

April 1 – Four Great Kingdoms Rise and Fall – Daniel 7:1-14

1. Are there any significant parallels from chapter 2 to chapter 7?
2. Who or what might the little horn represent in verse 8?

April 8 - RESURRECTION SUNDAY – Psalm 22

1. Do you think David understood the prophetic nature of this Psalm?
2. Can we whole heartedly say with the Psalmist, "I will declare thy name unto my brethren: in the midst of the congregation will I praise thee."

April 15 – Saints Take the Kingdom When the Ancient of Days Arrives – Daniel 7:15-28

1. When Daniel speaks of the saints possessing the kingdom does he speak of a kingdom established here upon the earth?

2. Explain "a time and times and the dividing of time".

April 22 – Two of the Four Empires, And the Transgression of Desolation Daniel 8:1-14

1. Which two empires do the ram and the he goat represent?
2. What specifically is the "transgression of desolation" and does it speak of the same thing as the "abomination of desolation" found in the gospel of Matthew?

April 29 – Gabriel Makes Known the Last Indignation – Daniel 8:15-27

1. Who is the king of fierce countenance who understands dark sentences?
2. What do we know about Gabriel?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR APRIL 2007

April 1 – Lord's Supper – Matt. 26:17-30, Mark 14:12-26, Luke 22:7-22

1. What are the distinctions between the Passover Feast and the Lord's Supper?
2. Why is the Lord's Supper important for the New Testament Church?

April 8 – Resurrection – John 20:1-31

1. Without the power of the resurrection would we have anything to offer to a dying world?
2. What is especially important about Thomas' confession?

April 15 – The Greatest Commandment – Deut. 10:12, Matt. 22:35-40, Luke 10:25-29

1. Is God's desire for the love of His people any different from the Old Testament to the New Testament?
2. Explain how the law and the prophets hang on the two commandments of love.

April 22 – The Ascension – Luke 24:50-53, Acts 1:1-11

1. Why could His disciples go with joy rather than sadness after Jesus left them and ascended into heaven?

April 29 – Holy Kiss – Matt. 26:48, Rom. 16:16, I Cor. 16:20, II Cor. 13:11-14, I Peter 5:14, I Thess. 5:26

1. What is the intent and significance of the kiss of charity and what message should it convey?
2. Are you willing, personally, to continue the Biblical practice of the holy kiss?

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NO. 4

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

ANGELS ROLLED THE STONE AWAY

We're happy, dear Savior, and shall we not sing
A song of thanksgiving to Jesus our King?
We sought for his presence thro' sorrow's dark way,
And angels of glory the stone rolled away.

The grave could not hold him; on pinions of love
The bright seraphs bore him in triumph above;
A conquering Savior heav'n crowned him that day,
For angels of glory the stone rolled away.

Rejoicing in Jesus, our union is sweet;
As heirs of his kingdom each other we greet:
Together we love him, together we pray,
For angels of glory the stone rolled away.

We'll sing of salvation thro' Jesus the Lamb,
Till we on Mount Zion before him shall stand;
Forever with Jesus, for ever to stay,
For angels of glory the stone rolled away.

-Lydia Baxter

THE DAY OF THE LORD

Christians consider many things around them differently than the surrounding world. Those who believe and follow the Lord Jesus Christ have a different view of events than those who have only the world's view. The Christian's view is conditioned by what happened on the first Easter morning.

The empty tomb of Joseph of Arimethia, where Jesus' body had been laid after His death on the cross affects believers today. The empty tomb is important because of why it was empty and who had been entombed there.

The day of the Lord is mentioned throughout the Old Testament. It foretold a terrible day when the wrath of God would be unleashed. Those who would not believe the words of the proph-

ets and other messengers of God had only a bleak and tortured future before them. They would be subject to great punishments that would be unabated by time or mercy. They awaited only an eternity of suffering.

In the New Testament those who would not believe the Gospel of Jesus Christ could expect a similar fate. The Book of Revelation pictures some as they saw the wrath of God unleashed. At that time, they wished the mountains could hide them from God's wrath and fury. They wanted any possible protection from what they then understood to be their just desserts. The God they had ignored before now would reveal His full fury. They could have escaped this fate had they believed God, who now was

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MILTON COOK, Editor; 1138 East 12th Street, Beaumont, CA 92223.

LYNN H. MILLER, Assistant Editor; 70 Round Barn Rd., Newmans town, PA 17073

MARLIN MARKS, Associate Editor; 3027 Acorn Lane, Red Lion, PA 17356.

DENNIS ST. JOHN, Associate Editor; 21397-B50, Bryan, OH 43506.

going to exact His punishment upon them. They had chosen poorly during their lifetimes of opportunity. Now the mountains and caves could not secure them from the God's fury.

The Day of the Lord is a day of fear and dread for those who have not accepted the favor and grace of God. The Day of the Lord is a glorious day for those who have accepted the Gift of God. While all around them are in fear of the destruction and dissolution of worldly things, believers have a hope, which will uphold and embolden them. The Christian can look forward to praise and service in a better world. The Christian sees this world as a temporary, sojourning place while on the way to an eternal home. Pains and trials come in this world but the firmly established Christian sees beyond what is present to what will be in the future. This is a place of testing and preparation that the Christian can be fully equipped to serve profitably in Heaven.

All in this worldly life may not be pleasant, but it is not forever. The Christian can look beyond what is temporal to that which is eternal. Why can the Christian have a hope in the midst of hopelessness? The Christian lives in

a world that is courting doom. Many in reacting to the coming doom have chosen to ignore all morality, feeling that it does not matter what they choose to do or how they choose to live, for in their hopeless condition they can expect nothing more than their final doom. Why the difference in these two views?

The difference is an empty tomb. Jesus came to Earth with a mission. He did not come simply to teach and heal. He came to seek and to save the lost. He came to offer Himself as the Passover Lamb, slain to cover the people who had no way to provide for their own salvation. His sacrifice was offered that through acceptance by the lost, they could be a part of God's family. Without this perfect sacrifice, there would be no escape from the punishment deserved by all. All who have lived have sinned, so all need this sacrifice to be offered in their behalf. This Jesus did. This is possible because the tomb was empty on the first Easter morning.

God's acceptance of the sacrifice of Jesus as the perfect, sacrificial Lamb was unknown from the time of His death on the cross until the empty tomb was discovered. The empty tomb meant that

God had accepted the sacrifice. Therefore God accepts those who accept what Jesus has done into His family. Jesus as the Only Begotten Son of God becomes the elder brother of those who become a part of the family through adoption.

That adoption is by the will of God and the choice made by each one who realizes the importance of the empty tomb. If the tomb had not been empty there would not be any salvation through Him. But the tomb was

empty. Christ is risen. Our sins will be forgiven and God will accept us if we accept that Jesus died for our sins, was buried and rose again.

The Day of the Lord is a day full of terrors for the lost, the wicked and the unbelieving, while it is a grand day looked forward to by the Christian. That empty tomb makes all the difference. What are you willing to do with that empty tomb?

M.C.Cook

AN UNFINISHED STORY

Have you ever woken from a dream that ended prematurely? You try to go back to sleep hoping to get back into your dream to see how it ends. In the twilight between waking and sleeping your mind begins to construct endings that satisfy your curiosity. Such attempts never quite fulfill your hope of knowing how the dream would have ended. As a result an unsettled feeling like a wet blanket wraps itself around you for a time.

Jesus once told a story whose end was left unfinished. Those who understood the implications of the story may well have felt unsettled, disturbed,

and even angry. The story reflected poorly on some people's opinion of their own standing with God. They were uncomfortable with the implications of how Jesus portrayed God. It undermined their authority as the righteous representatives of His will. But for others it meant a new possibility of hope and believing in a God who cared and wanted them. The story is just as current as the day Jesus first told it. It still holds the promise of reconciliation. But the conflict and lack of resolution still remain.

The story that Jesus told is a familiar one. We can read about it in Luke 15:11-32. It is the story

of the Prodigal Son. Most of us have heard many sermons that have focused on this parable or mentioned it in some way. It is often associated with salvation messages and giving our lives to Christ. The focus of the story is rightfully on the father and the joy with which he receives his lost son back to him. This is Jesus' portrayal of God and His yearning redemptive love for all His lost children. Why then is the older son upset and angry with his father? Why should anyone be upset with Jesus and His portrayal of God? In order to appreciate the full impact of the parable the two sons must represent realities consistent with and understandable to those who heard Jesus speak this parable.

One of the key principles in the interpretation of any passage of Scripture is to attempt to understand the context of those to whom the Word of God was addressed. Otherwise the words of Scripture can be twisted in ways that are inconsistent with God's original intent. One little ditty that sums this up well says, "A text without a context becomes a pretext." An example of this is the use of Romans 13 to justify a Christian's participation in war. A contextual examination will lead

in a very different direction from the path many Christians have traveled in their explanation of this scripture.

So as we learn the context we gain insight into whom the sons represent in Jesus' portrayal. Now sometimes the younger son is represented as the Gentiles and the older son as the Jews. This may be a secondary application, and one reason why Luke, a gentile, is the only Gospel writer to include this story. But Jesus' audience was all Jews. It is highly unlikely that His audience made this connection.

If we go back to the beginning of chapter 15:1-2 Luke gives us a description of His audience. "Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and scribes murmured, saying, 'This man receiveth sinners, and eateth with them.'" Clearly for Jesus the sons are meant to parallel the two distinct parts of His audience. The younger son represents the publicans and sinners. The older son represents the scribes and Pharisees.

Like the younger son the publicans and sinners were painfully aware of their lost condition. Their behavior had exiled them far from the God of their fathers.

Conversely, the scribes and Pharisees presumed they were close to God because of their knowledge, moral superiority, and keeping of the Law. Jesus identified their attitude in another parable about two men, one a Pharisee and the other a tax collector who went to the temple to pray. "The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice a week, I give tithes of all that I possess." Luke 18:11-12

The attitude of the scribes and Pharisees created a barrier to knowing God. Those who had wandered into sinful lifestyles had no hope of meeting the severe standards the scribes and Pharisees said God expected. The righteousness God demanded reinforced the immense gap felt by the publicans and sinners and any loving concern God might have for them. The sad truth is that these barriers kept others away from God while hiding from the scribes and Pharisees their own lost condition. As a result their supposed closeness to God was neither inviting nor illuminating.

Within the parable Jesus por-

trays the older brother as ashamed of his younger brother. He is embarrassed and angered by his father's gracious acceptance of the younger brother who he sees as no longer worthy of such an outpouring of love. He accuses his father of favoritism claiming never to have received the same level of care, concern, or blessing. With such accusations he proves how blind he is to the relationship he could have enjoyed with his father. He saw both his and his younger brother's value to their father based only on their behavior. He did not understand that for the father their worth was relational. It was based on their willingness to relate to him as sons.

The conclusion of the story is unsettling. We rejoice in the decision of the younger son. He has recognized that simply being a servant of his father is far better than being his own master. In so doing he discovers his true value in the eyes of his father. But the conflict between the father and his older son cries out for resolution. We are left waiting and hoping that the older son will also come to his right mind. Though he has the position of sonship he is in danger of rejecting the most important inherit-

ance he can receive, the love of his father.

The story is unfinished because the audience still has decisions that need to be made. For the immediate audience around Jesus the publicans and sinners received the message gladly. There was still hope for them. God has not rejected them and Jesus' message invites them home to reclaim what they had so casually discarded. For the scribes and Pharisees the story was full of threat. Their position of power and influence, their own self-importance, and their religious understanding all stood in the way of accepting Jesus' portrayal of a loving father. To accept His portrayal put them on equal ground with those they felt superior to.

The audience, however, is not limited to only those who heard Jesus speak. He still speaks to us through His Word. We are drawn into the story as surely as those who heard it first. Some of us can readily identify with the younger son. In so many ways we recognize our own running away from God and running to the illusion of being the masters of our own fate. The fruit of such illusion has been as bitter for us as the younger son.

Identifying with the older son is far more difficult. We can see the connection in the story with the scribes and Pharisees. We can see it with the Jewish nation. We can see it in other religious groups that we are acquainted with. But it is most difficult for us to recognize his attitude in our own lives. How can it be possible when we have been nurtured by the love of God?

Let us start with reality of our humanity. We live in a fallen world. Though our own fallen nature is being transformed by the redemptive nature of God in Christ we still experience sin attempting to deceive us. The foundation of God's work in our lives is constantly being undermined. In so many ways our worth is communicated to us by what we do. If we eat our vegetables we can have dessert. If we do our homework we can go play. If we work hard and demonstrate responsible behavior we get the raise or the position. Our resumes determine our desirability in many areas of life. In short we live in a Santa Claus world where value is based on performance. If we have been good we get the toys. If we have not we're stuck with the consequences. It is easy to see those standing

with their hands out as victims of their own choices reaping what they have sowed. Anyplace where those expectations get turned around we cry foul. When others get what they don't deserve and we don't get what we think we should we see it as injustice and a lack of fairness. On and on, the debates range about who deserves what and on what basis.

Within our spiritual life this sort of thinking and comparing creeps in. Those things, which are most distinctive about ourselves and are the obedient responses of faith, can become a means by which we begin to measure the worth of others and ourselves. Before long we question the validity of the Christian faith of those who do not practice or uphold the importance of those distinctives. We fall too easily into the same mentality as the Pharisee who compared himself to the publican. From our own pulpits we have heard other Christians compared unfavorably

to ourselves. As we fall prey to such unChristlike attitudes we blind ourselves to our sin and our need for the gracious love of our Heavenly Father.

The story, though unfinished, continues in its timeless revelation of our human nature. Regardless of where we find ourselves in the story our part must come to one conclusion for resolution in our own lives. It is to find our value in the finished work of Christ. Through Him are we led to the lost and hurting who do not know a loving Father longs for them. Through Him we experience healing for our spiritual blindness, enabling us to see ourselves more clearly, and responding to God in grateful humility. Through Him we experience the heart of a loving Father who through His Son draws all His sons and daughters to Himself.

Brother Phil Franklin
1520 Brannan Avenue
Modesto, CA 95350

KEPT BY THE POWER OF GOD

I Peter 1:5, "...kept by the power of God through faith unto salvation..."

Do not try to keep yourself. You will fail every time. You may

even fool others, but God will not be fooled as easily as man.

We need God. There is only one way to reach God, and that is through the atoning work of

Jesus Christ. If we say we can reach Heaven without trusting in Christ we make Him a liar. If we say our good works can save us, or if we are a "good person" we negate the Precious Blood of Jesus Christ. John 10:1 (the words of Jesus) "Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and

a robber." We cannot save ourselves and we cannot keep ourselves. We cannot become righteous by observing days or obeying rules. Only the Power of God through the atoning blood of Jesus Christ can save us. If we trust in Him, He will save and keep us.

Take notice of the wonderful words of James Miller:

Sought by the mercy, Lord, Saved by thy power,
Led by Thy gracious hand, Kept every hour.
Thine shall the honor be, Thine evermore;
Thy name we glorify, Thy name adore.

Or how about Thomas Kelly:

Zion stands with hills surrounded,
Zion kept by power divine;
All her foes shall be confounded,
Tho' the world in arms combine;
Happy Zion, Happy Zion,
What a favored lot is thine!
(Brethren Hymnal #208)

Believing in God's power not only to save us but to keep us is the very foundation of our faith. Knowing that we are saved and

that no one can pluck us out of His hand is saving faith.

Brother Lynn H. Miller

THE RESURRECTION

C.W. O'Brien

Seven hundred years before the crucifixion, Isaiah testified that the Saviour would make his

grave "with the rich in his death." Isa. 53:9. One of their own wealthy rulers, Joseph of

Arimathea, stepped out boldly and took his stand for the crucified Saviour. Joseph had great influence with Pilate, and begged from him permission to take the body from the cross to give it an honorable burial.

Pilate, who in condemning the Lord, became conscience stricken, readily gave him the desired permission. Tender, loving hands took the Saviour's body from the cruel cross, and bore it to a new tomb, which had never before been used. There He was laid, thus literally fulfilling the statement of the prophet, although poor while in life, His body at death was laid in the new rock-hewn tomb of the wealthy ruler of Israel. No greater honor could have been shown to the dead than was accorded to Jesus by Joseph and Nicodemus. Of his rest in the tomb we read in the beautiful language of David in the Psalms, "Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope, for thou wilt not leave my soul in hell; neither wilt thou suffer thine holy one to see corruption." Psalm 16:9-10.

In the hour of death the faith of Christ clung to the promises of God, he laid down his life in full assurance that he would

soon hear the summons, Jesus thou Son of God, thy Father calls thee. Solomon had said, "The heaven and heaven of heavens cannot contain him." II Chron. 2:6.

Peter speaking of his death, said, "It was not possible that he should be holden of it." Acts 2:24. Early on the first day of the week a bright and powerful angel appeared at the tomb; the Roman guards fell as dead men before his glorious brightness; the stone was rolled away, and at the command of the heavenly messenger the bands of death were broken. The Saviour came forth a mighty conqueror.

Henceforth the resurrection of the dead was a reality. It was to this resurrection scene that the apostles looked as the evidence of fulfillment of the promise of the future reward of all the faithful. Christ said, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live." John 11:25. Christ died "that through death he might destroy him that hath the power of death, that is, the Devil." Heb. 2:14. Satan claimed all who had fallen in death as his subjects.

The resurrection of Christ broke the power of death. From

that time Satan knew that his hold on the human family would sometime be broken, and that his days were numbered.

Paul, looking forward to the general resurrection which is to take place at the second coming of Christ, describes it in the following words, "the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord, wherefore comfort one another with these words."

The future reward of the righteous is placed at the time of the resurrection, for the Saviour says, "Thou shalt be recompensed at the resurrection of the just." Luke 14:14. Paul bases his entire hope of a future life on the resurrection, of the dead; he says that if there is no resurrection, "then they also which are fallen asleep in Christ are perished." But this is not possible, "for since by man came death, by man came also the resurrection of the dead, for as in Adam all die, even so in Christ shall all be made alive...For the trumpet shall

sound, and the dead shall be raised incorruptible, and we shall be changed." Read I Cor. 15:12-52.

Isaiah looked beyond the grave when he testified, "Thy dead men shall live, together with my dead body shall they arise, awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26:19.

Job was willing to rest his future hope on the resurrection. "If a man die, shall he live again? All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee: thou wilt have a desire to the work of thine hands." Job 14:14-15.

Where was Job to wait? Here is his own answer: "If I wait, the grave is mine house; I have made my bed in the darkness." Job 17:13.

He that conquered the grave will come to this earth again, and at that time, "the dead shall hear the voice of the Son of God: and they that hear shall live." John 5:25. Then, "the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly; and rejoice even with

joy and singing; and glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency

of our God." Isa. 35:1-2.

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RAISED UP BY JESUS

"Knowing that he which raised up the Lord Jesus, **shall raise us up also by Jesus**, and shall present us with you." II Corinthians 4:14

This verse can have several applications. We wish to look at some of the more obvious ones, which affect our spiritual and physical life.

First of all we were (or are) dead in our sins. So we have a need to be spiritually raised by Jesus. There are those who teach that since this is true mankind cannot recognize their need for salvation. That God must do all the work. While it is true that the Scriptures teach that we must be called by the Father and convicted by the Holy Spirit before we can respond, the Scriptures also teach the need to "call upon the Lord" and to repent. We are also instructed to seek the Lord.

When we are spiritually raised by Jesus then we are also morally raised to a higher integrity and style of life. Sadly, many churches no longer teach the

need of moral standards. The popular teaching today is God will accept you where you are. Much has already been written concerning the acceptance of the "gay" (a poor modern word for homosexual) lifestyle. Is church leadership becoming more immoral or does it just seem that way? Certainly moral scandals have become more noticed by the general population and reported by the news media. It is our personal conviction that when an individual in leadership has been accused of moral failure and it has been proven to be accurate they are no longer eligible to be used for service. To do so can bring disgrace upon the name of Christ. On the other hand, all effort possible should be given to bring them back to a relationship with the Lord.

We can be physically raised up by Jesus from sickness or injury (or given grace to bear it). While it is our conviction that this has been grossly misused by

popular "faith healers" we strongly believe that God is still a God of miracles. The anointing service is part of our church practice and we have experienced and seen results from this. This does not mean we should not use medical knowledge and aid. Sometimes God uses this method and sometimes He chooses to heal instantly. Physical healing should never take precedence over spiritual healing.

We can be raised up by Jesus, emotionally. Perhaps one of the most neglected parts of the body of Christ is those who suffer with emotional problems. If any aid is given at all it is usually to instruct them to get professional help. While Christian psychology is a very controversial issue today, we personally believe getting professional emotional help is no different than seeking medical aid for sickness or injury. However, like the anointing service for physical needs, the Christian community should also play an active part in the needs of those with emotional problems. In fact, we believe the anointing service is a possibility in such instances. Emotional problems are not always a sign of the work of demons.

The day is coming when all the Saints will be literally raised

up by Jesus and given glorified bodies. The unsaved will also be raised up but their bodies are not described. We do know the results will be vastly different. The Saints will enter into a time of endless joy and celebration. The unsaved will be thrown into the bottomless pit for eternal suffering. The Bible says that when this day comes we will be like Him, meaning Jesus Christ. This does not mean that we will become Gods, as Jesus Christ is God the Son, Co-equal with the Father, but that our resurrected bodies will be like His.

For those who die in the Lord before this great time, there is comfort in the words of the Apostle Paul in II Corinthians 5:6-9, "Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord; (For we walk by faith, not by sight;) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord."

Hallelujah! Christ is risen. That is why all these promises are true.

"What a day that will be,

When my Jesus I shall see,
When I look upon His face,

The One who saved me by His grace," as the songwriter says.

Whether it be by the cold hand
of death or when Christ shall
return we can truly rejoice that
we will be raised by Jesus to our
Heavenly Home.

May this glorious truth help
us to love one another more, to

seek more holiness, and to
share this wonderful truth with
others.

Brother James M. Hite
816 E. Birch St.
Palmyra, PA 17078-2704

HE PAID IT ALL

What a choice we all are given!
No more sacrifice for sin,
With our hearts we turn to Jesus,
Victory here and Heaven to win!

What a holy manna moment!
We can give our lives to Christ,
He gives us His Holy Spirit,
Free to all...He paid the price!

-Sister Linda Cordrey

RESURRECTION DAY

Easter is Resurrection Day –
why does not the Church call it
by its most appropriate name,
Resurrection Day?

Easter is called a festival;
whence do these words come?
Easter is so-called after a Saxon
heathen goddess, Eastre,
whose festival or feast occurred
about the same time as the Res-
urrection. "Festival" means feast.

Is Easter a feast or festival
for Christians? Let us first get the

appropriate definition as it ap-
plies to the observance of the re-
currence of the time of the com-
ing-forth of Jesus the Christ from
the tomb. (We of course are not
looking for the details of the defi-
nition of the "festival" so com-
monly known as a public gath-
ering for the sale or chancing off
of food and other articles for
raising money for supposed
good or charitable purposes.)
Among the several definitions of

the word "festive," the word joyous is the most significant and best to and for Christians. The adjective definition of festival is a joyous celebration. The noun definition of festival is, "an anniversary or set time of religious celebration."

The celebration of Resurrection Day is not, perhaps I should say, should not be celebrated by an eating feast, but by rejoicing and joyful celebration of the evidence of the fact that the tomb hewn in the solid rock sealed and guarded, could not hold him, for he came forth from it even as did Lazarus when Jesus' voice said: "Lazarus come forth."

There is a lot of religious enthusiasm about Easter. (Note that I did not say Christian enthusiasm.) The most enthusiasm lavished at Easter time is not joyous rejoicing that Christ rose from the dead, but that lavished upon self, self-adoration in new clothes, vying to out-do everyone else in personal attire. Reader, have you been guilty of joining in an Easter fashion parade, to show off self, and wealth? If so, you have shown religious enthusiasm, in the worship of self, but you left Christ out! You have placed the creature before the creator.

Is the celebration or observance of Resurrection day intended to be one of physical feasting, or one of spiritual feasting, rejoicing, and glorifying the Father for the victory over death and the grave that he had proved, demonstrated, and given to us through His Son?

The unbeliever says: But how do you know that Christ rose from the dead? The answer is, if we know anything at all of a Supreme Being it is because we have learned it from the Bible. The Bible is the great "source book" for all spiritual fact and spiritual food. Its first words are "In the beginning God..." The first words of its last book are "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants..." And hear the Son's own utterance: "Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him." Matt. 11:27.

Next let us turn to the sacred record itself.

The book of Job was, as far as we may judge now, the first written of all the Old Testament, and in it we have not a word that intimates that Job knew of the Law of Moses (because it was not yet written). Yet Job breaks

forth with declaration of truth and knowledge. "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: And though after my skin worms destroy this body, yet in my flesh shall I see God: Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." Job 19:25-27.

"But God will redeem my soul from the power of the grave: for he shall receive me." Ps. 49:15.

"He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall He take away from off all the earth: for the Lord hath spoken it." Isa. 25:8. "Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." Isa. 26:19.

"And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever. But go thou thy way till the

end be: for thou shalt rest, and stand in thy lot at the end of the days." Dan. 12:2-3, 13.

"And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." Matt. 24:31.

"And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just." Luke 14:14.

"But they which shall be accounted worthy to obtain that world, and the resurrection from the dead neither marry, nor are given in marriage; neither can they die any more: for they are equal unto the angels and are the children of God, being the children of the resurrection." Luke 20:35-36.

"Then came one and told them, saying, Behold, the men who ye put in prison are standing in the temple and teaching the people. The high priest asked them saying, Did we not straightly command you that you should not teach in the name? And, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other answered and said, we

ought to obey God rather than men. The God of our fathers raised up Jesus whom ye slew and hanged on a tree." Acts 5:25, 28-30.

"To whom also he showed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." Acts 1:3.

"And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, Saying, the Lord is risen indeed, and hath appeared unto Simon. And they told what things were done in the way, and how he was known of them in the breaking of bread. And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? And why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he showed them his hands and his feet. And while they yet believed not for

joy, and wondered, he said unto them, Have ye here any meat? And they gave him a piece of broiled fish, and of an honeycomb. And he took it, and did eat before them. And he said unto them, these are the words that I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then opened he their understanding, that they might understand the scriptures." Luke 24:33-45.

Do thoughts arise in our hearts? And are we troubled? Have we seen the resurrected, living Christ, the Savior? If so, where? He is to be seen only in the hearts of men, as they reveal him by the lives they live. Are you, brother, sister, fellow-human, troubled about your resurrection, and its results on you? The WORD already shows you the answer: "He that is ashamed of me and my word, of him will I be ashamed."

In accord with the New Testament, why not call it Resurrection Day?

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BIBLE STORY**GOD'S PROMISE TO ABRAHAM**

Genesis 12:1-9

And God said unto Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto the land that I will shew thee."

Abram or Abraham was a man that believed in God. He was a descendent of Noah's son, Shem. When God told Abraham to leave his country and his father's house, he got up and went. This was probably not an easy thing for Abraham to do. It appears that Abraham had it good with his father, Terah. Abraham had married a woman named Sarah. He was seventy-five years old when he left his country and his father's house. Abraham's nephew, Lot went with him and they took the flocks and herds that belonged to Abraham and also many servants. In his time Abraham was a rich man. The land that God had given to Abraham to live in was the land of Canaan.

The promise that God gave Abraham was this, "And I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing; And I will bless

thee and curse him that curseth thee: and in thee shall all the families of the earth be blessed."

When Abraham arrived in Canaan the Lord appeared unto him again and said, "Unto thy seed will I give this land," meaning that the descendents of Abraham and his children would inherit this land of Canaan.

The land of Canaan is what we call Palestine today and because of the unfaithfulness of the Jews (Abraham's seed) they were scattered into all other nations and their country was possessed by others. However, God's promise to Abraham still stands and today we see the land of Palestine again occupied by the nation of Israel, the children of Abraham.

God told Abraham He would "bless them that bless thee and curse him that curseth thee." We wonder how God can bless our country so abundantly when so many do not believe in Him. America has always been good to God's people, the Jews. Do you suppose that this is the reason that God continues to bless our nation? Let us pray that this

country will never turn against the children of Abraham.

God also said, "And in thee shall all the families of the earth be blessed."

God has indeed blessed all the families of the earth. Our Lord and Saviour, Jesus Christ,

was born of the virgin Mary who was of the children of Abraham. Jesus came into this world to die that all those that believed in Him might have eternal life.

Brother Rudy Cover

OUR ATONEMENT

Howard J. Surbey

"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." Rom. 5:10-11. Our atonement is the satisfaction for sin made by the obedience and personal sufferings of Christ. The Day of Atonement was a very sacred day under the Old Testament, when the High Priest went into the Holy of Holies and made atonement before God for himself and his people. Because of sin we were enemies of God and can be reconciled unto Him only by some means of reconciliation. Because of our sins the only promise we had was "the wrath to come." Through the atonement of Christ we are saved from the

wrath of God.

Through the shed blood of Christ that separation from God, which hindered our salvation, was taken away and therefore salvation is within our reach. God's wrath towards humanity has been appeased and through obedience unto His Will we can again be in His favor. Through the sacrifice of Christ we not only are reconciled unto God from our past, but He also is continually concerned about us and pleading our favor with Almighty God. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7:25. Through faith in Christ we agree to accept Him as our Saviour, agreeing to the methods which He has prescribed, willing and glad to escape the punishment for sin.

"In whom we have redemption through his blood, even the forgiveness of sins." Col. 1:14. Even as children we often make mistakes and are disobedient unto our parents, but, oh, how nice when they overlook our disobedience and again love and care for us. Where would we be if our parents deserted us for every wrong we did and where would we grown-up children of God be if He deserted us? Some means of amends must be made for every wrong, at least that we will do better in the future. "Neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." Heb. 9:12. Under the Old Testament the atonement took the blood of many animals, but under the New Testament it is supplied once for all by the precious blood of Christ. The consideration of our redemption ought to be a constant and powerful inducement to holiness and to loving godly fear. God expects that a Christian should live answerably to what he knows and understands. The price paid for our covering up of sin was very great and therefore we should place great value upon a pure, sin-free life.

"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Pet. 1:18-19. To redeem is to buy back, free from that which holds and controls. One who can make propitiation is capable of appeasing the wrath of a superior and how much honor, reverence and service are we giving to our Redeemer?

Blessed is he whose transgression is forgiven, whose sin is covered." Ps. 32:1. How wonderful that our transgressions are covered and can be seen no more. They are forgiven and there is no obligation of punishment. When God pardons sin He remembers it no more, He casts it behind Him, it will not be sought after nor located and thus the sinner is reconciled unto God. Are we truly not "blessed" and how do we show it to our Saviour? "As a summary: the atonement of Christ is that satisfaction to the law and justice of God, for the sins of men, which as the one great High Priest He made by His own obe-

dience unto death; and on this basis He carries on His acts of intercession and benediction in

heaven."

Selected from the April 1, 1963 issue of the Bible Monitor

THE WORD OF GOD

"For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is the discernor of the thoughts and intents of the heart." Heb. 4:12

The Bible is THE WORD OF GOD. It is marvelous in its make-up and contents.

1. It is divine in its authorship and authority. II Peter 1:21, "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

2. It is deep in its contents. I Cor. 2:10, "But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the Deep things of God."

3. It is powerful in its influence. Heb. 4:12, "For the word of God is quick and powerful..." It has changed the lives of man and women. It has healed wounds (Balm of Gilead). It has changed the course of the nations.

4. It is enduring in its texture. It will never deteriorate. Jesus said in Matt. 24:35, "Heaven and

earth shall pass away, but my words shall not pass away."

5. It is definite in its utterances. Psalm 119:89, "Forever, O Lord, thy word is settled in heaven."

6. It is holy in its nature. Prov. 30:5, "Every word of God is pure..." God is Holy, therefore His Word is Holy.

7. It is perfect in its revelation. Matt. 5:18, "For verily I say unto you, Till heaven and earth pass away, one jot or one title shall in no wise pass from the law, till all be fulfilled."

8. The Word of God is infallible.

Its Power and wisdom are unlimited.

The Word of God cannot be destroyed.

The Word of God and His laws still stand today.

The Word of God is Pure, without spot and blemish.

Therefore...

We should study it daily to be approved of God.

We should study it daily to be wise as serpents.

We should study it daily to be safe in the Ark of God.

We should study it daily to be happy in our Christian walk
be missionaries to the lost. of life.

We should study it daily to

The Holy Book

Holy Bible, valued treasure,
I will make of thee my choice;
Who can fathom thee-or measure,
Only he who knows thy voice.
I do prize thy holy teachings,
And thy promises I claim;
I adore thy meek beseechings,
To accept a Savior slain.
What were all the world without thee,
All in ignorance yet would be
May all those who gladly seek thee,
Soon from evil be made free.
May we render sweet submission,
To the wholesome laws of God;
May we learn on what condition,
Life is promised through his Word.

Selected and Adapted from the writings of the late Elder Paul
R. Myers by Sister Shirley Frick

CHRIST — LIFE

I'd rather see a sermon than hear one any day,
I'd rather one should walk with me than merely show the way.
The eye's a better pupil and more willing than the ear,
Fine counsel is confusing but example's always clear.
And the best of all the preachers are the men, who live their creeds,
For to see the good in action is what everybody needs.
I can soon learn how to do it if you'll let me see it done,
I can watch your hands in action but your tongue too fast may run.
And the lecture you deliver may be wise and true,
But I'd rather get my lesson by observing what you do.
For I may misunderstand your high advice that you give,
But there's no misunderstanding how you act and how you live.

Selected by Sister Shirley Frick

HOW TO PREPARE FOR A REVIVAL MEETING

"For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" Mark 8:36-37

This is being written in the interest of souls. Most of us have approached worship services and revival meetings with the idea that we have plenty of time, that the Lord will come when He gets around to it, and that there is no real urgency to the salvation of souls. We have resigned ourselves to the fact that the Holy Ghost will operate within a soul in His time, and that we have very little to do with the operation. This is not necessarily true. Part of the purpose of a revival meeting is to introduce the gospel to those who have not heard it in a while. The gospel requires an audience. It is up to us to help provide that audience.

My challenge today is to have us look at the next church service or the next revival as the last one. Someone that we invite, a loved one or a neighbor, will never have a chance again. If we knew who it was we would be more urgent and insistent about inviting them. We must forget the thought, "maybe next year." We just might doom someone to hell

with that attitude. They could be dead before the next meeting. Or more importantly, the Lord may return and take the church to heaven and where will our friends and loved ones be?

Let us begin by planning for our next revival meeting. Let us think of it as the most important meeting of the year. We need to prepare our hearts, but there are other things that also must be prepared. Everyone must know about this meeting. Each member of the congregation, whether they attend church or not, must be informed. They must be told how important the meeting is. Souls hang in the balance. They must pray for lost souls, and the evangelist, and for every member in attendance, that they might say and do the right thing so as not to offend those who come. Many of our members take a too light-hearted approach to the Christian life. THIS IS SERIOUS BUSINESS. What shall a man give in exchange for his soul? Some members may need to be contacted by letter, but all members must be contacted. Church membership is important, yet some take it too lightly. They must be told that their participa-

tion is very important.

We must also help prepare the evangelist. He must know that each member of the congregation, as well as neighboring congregations, is praying for him. He must know that experienced brethren are at his disposal at any time to help him, because souls are at stake. Away with the idea of revival meetings merely as social events to visit with those we have not seen in ages. There is a great goal and a greater need. The evangelist himself must know that the need of this local congregation is not just to be edified with God's Word (which is a very noble desire), but that others may come to a saving knowledge of the Lord Jesus Christ. We must have our priorities straight.

We must also prepare neighboring congregations, not just our own, but all those of the precious faith that know the importance of soul salvation. The ministry must be alerted, by phone or letter of the meeting, and of how important it is, and of the urgency of the situation. We do not know if it is our last meeting or not, but we must act and behave as if it is. We must enlist as many as possible in the local area to pray for this work.

If the local ministry get to other congregations they should announce the revival meeting and stress the importance. Likewise, announcements in publications like the Monitor are very important.

Next we must prepare the public: anyone that is not reached through church channels. Printed announcements delivered in person door-to-door are very effective, but often there are local laws, which prevent this. We must then resort to newspaper ads and ads on radio, which are usually free. If we believe that God gives the increase, then we must sow the seed. Invite anyone you can. Be polite. Have the information clearly printed and add an appropriate gospel tract. Do not argue with those you are inviting. Be courteous; be gracious.

We must now prepare the meetinghouse. Clean it up and make it cheery. But also make sure there are adequate tracts available about the Brethren and the things we teach. Have someplace separate to pray, like the basement or attic. Schedule a prayer session there before the meeting a few nights a week, or every night. Announce the prayer sessions. Remember

how important these meetings are.

Last and most important, we must prepare our heart for revival. Psalm 85:6 says, "Wilt thou not revive us again: that thy people may rejoice in thee?" Pay special attention to Isaiah 57:15, "For thus saith the high and lofty one that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart

of the contrite ones." How is our heart? Is our prime desire to see God glorified? Do we seek souls for God to change? It is not just the evangelist who must prepare for a revival meeting: it is all of us. Lincoln said, "I will study and prepare and some day my chance will come." Add prayer and you will have something. But we believe we are running out of days.

Brother Lynn H. Miller

Your comments appreciated

OBITUARY

DORY A. AUNGST

Dory A. Aungst was born on November 9, 1923, at his parents' home in Pine Grove, Pennsylvania, to the late George and Katie Aungst. He passed away October 3, 2006, in the Pottsville Hospital after a lengthy struggle with congestive heart failure. He was 82 years old.

He was married to Sister Mae Aungst, September 30, 1944. They celebrated 62 years together four days before his passing. To this union were born eight children. He was preceded in death by his son, Larry Aungst on January 11, 1996. He leaves to mourn one daughter, Donna Gogets, Pine Grove, Pennsylvania and six sons, Lloyd and wife Peg Aungst, Pine Grove, Pennsylvania, Landis Aungst, Pine Grove, Pennsylvania, Dean and his wife Cindy Aungst, Pine Grove, Pennsylvania, Dale and his wife Anita Aungst, Clearville, Pennsylvania, David and his wife Neide Aungst, Pine Grove, Pennsylvania and Jeff and his wife Kim Aungst, Pine Grove, Pennsylvania. At the time of his passing, he enjoyed twenty-eight grandchildren and twenty-two great-grandchildren.

Dory was always a hard worker, initially supporting his family by coal mining. He then moved into logging, all the while working

his one hundred acre farm.

The funeral services were held at the H. L. Snyder Funeral Home, Pine Grove, Pennsylvania. Burial was at the Hetzel's Cemetery, Pine Grove, Pennsylvania.

The family wishes to thank everyone for the many phone calls and cards that were sent at this time of mourning. Also thank you for remembering us in your prayers.

NEWS ITEMS

2007 GENERAL CONFERENCE

May 26 – 30, 2007

The 2007 General Conference will be held at Jenness Park, 29005 HWY 108, Cold Springs, CA 95335. The grounds are located about 26 miles east of Sonora, CA in the Sierra Nevada. There is a sign on the right a quarter mile past Snow White Ridge Drive. Follow the 2.5 mile road to the Park. Those flying should plan to fly into Sacramento Airport. Make arrangements for transportation from the airport to the grounds by contacting Bro. David Walker, so several can travel together.

You will need to bring your own towels and bedding. Being in the mountains it will be cool so bring warm clothing as well as warm bedding.

For general information concerning the grounds and travel arrangements contact Bro. David Walker by e-mail: mountaindave@hotmail.com, by phone: (209)838-8518 or cellphone: (209) 484-8958.

Make your reservations by contacting Sis. Cynthia Winger by e-mail: ckwddw5@sbcglobal.net or by phone: (209)577-2299. Up to fourteen people can reserve a cabin, so let her know who you are planning to stay with.

Plan on an enjoyable time of fellowship and Spiritual growth while attending General Conference.

Have you made your reservations?

MINISTERIAL LIST CHANGE

Please add to the Ministerial List in the February, 2007 Bible Monitor: Michael Wray, 5266 E 775 S, Peru, IN 46970, Phone: (765) 473-6371.

NOTICE

All Reports and other business for General Conference should be in my hands by April 1, 2007. All Queries or other business for General Conference from District Meetings must be in my hands by April 15, 2007 or earlier. Thank you.

Writing Clerk of General Conference

Brother Robert Lehigh

5137 Waltersdorff Road, Spring Grove, PA 17362

(717) 225-4928 e-mail: rlehigh@juno.com

BETHEL, PENNSYLVANIA

The Lord willing, Bro. Curtis Andrews of the Grandview Congregation, will be holding a revival meeting at the Bethel Congregation starting April 1 through April 8. May we remember Bro. Curtis as he prepares for these meetings and that we may be up lifted and the lost will be saved. Everyone is welcome to come and worship with us. Also our spring Lovefeast will be April 29. All are welcome to share this day.

Sister Darlene Longenecker, Cor.

WEST FULTON, OHIO

The West Fulton Congregation is looking forward to their Lovefeast the weekend of April 20, 21 and 22. Services will begin Friday at 7:30 P.M., Saturday at 2:00 P.M. and 7:00 P.M. and Sunday, morning worship at 7:30 A.M., 9:30 A.M. and 2:00 P.M. Bro. Lloyd Lorenz is to be the speaker. All are cordially invited to come and worship with us. Remember these services and speaker in your prayers.

Sister Diane Heisey, Cor.

THANK YOU

My heartfelt thanks to the brothers and sisters that sent cards of comfort at the loss of my oldest son, David, who went to be with the Lord January 21.

Brother Keith M. Bailey

THANK YOU

This is to express my sincere thanks and love to all who prayed for me during my illness and surgery. Especially do my praises go to God who heard the prayers and has blessed me with health.

Sister Marjorie Flory

ADULT SUNDAY SCHOOL LESSONS FOR MAY 2007

May 6 – Confession before the Great and Dreadful God – Dan.
9:11-15

1. Discuss the importance of seeking God by prayer, supplication, and fasting today.
2. Discuss how different conditions are in America today compared to verse 5.

May 13 – Mother's Day – I Kings 17:8-24

1. Did God command the widow woman previous to Elijah's visit or was it subject to her obedience?
2. What sin was the woman speaking of in verse 18?

May 20 – Seventy Weeks are Determined – Dan. 9:16-27

1. Is it beneficial to plead with God today for His great mercies as Daniel did in verse 18?

2. Discuss the importance of confession of sin in relation to seeking God's mercies.

May 27 – A Man Greatly Beloved – The Battle Behind the Scenes –
Dan. 10

1. In what domain was Daniel greatly beloved and how did he attain this place?
2. Discuss why so much activity was necessary to reveal the end time. Why was it at this time in history?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR MAY 2007

May 6 – Profanity – Ex. 20:7, Matt. 5:33-37, James 3:9-12, 5:12

1. What is meant by "Take the name of the Lord in vain"?
2. Why is it important to not "curse we men"?

May 13 – Mother's Day – I Sam. 1:9-28

1. What was behind the portion of Hannah's vow that no razor come upon his head?

2. With what authority and certainty could Eli the priest tell Hannah that God would grant her, her petition?

May 20 – Patience – Ex. 7:8-10, Luke 21:19, Heb. 10:35-39, James 1:2-4, 5:7-11

1. Using a dictionary definition of patience, discuss how we deal with enduring without complaining in our everyday life.
2. How can we help the patient husbandman with the latter rain that will enhance the yield of the precious fruit?

May 27 – Humility – Micah 6:8, Luke 14:7-11, Rom. 12:3, James 4:8-10, 1 Peter 5:3-9

1. Looking at Micah 6:8, is more required today than “to do justly, and to love mercy, and to walk humbly with thy God”?
2. How do we humble ourselves in the sight of the Lord? Is it hard to be humble?

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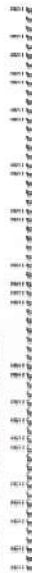
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BIBLE MONITOR

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MAY, 2007

NO. 5

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

MY FATHERLAND

There is a place where my hopes are stayed,
My heart and my treasure are there;
Where verdure and blossoms never fade,
And fields are eternally fair.

There is a place where the angels dwell-
A pure and a peaceful abode;
The joys of that place no tongue can tell;
For there is the palace of God!

There is a place where my friends have gone
Who suffered and worshiped with me,
Exalted with Christ, high on his throne,
The King in his beauty they see.

There is a place where I hope to live,
When life and its labors are o'er,
A place which the Lord to me will give,
And then I shall sorrow no more.

-Anonymous

CITIZENSHIP

Recently, a co-worker received her American citizenship. It was an exciting and happy event for her and her family. After several years of study, expense and examinations, she was finally able to be not just a resident but a citizen of the United States. Her citizenship gives her new privileges and responsibilities.

Those who have been born in the United States often have little appreciation of the opportunities of American citizenship. It has been granted them from birth. The foreign-born, who may have come through many dangers, can better appreciate American citizenship. Many throughout the world prize American citizenship as an entrance into the political and ma-

terial advantages associated with the United States.

As great and valuable and desirable as American citizenship is, there is another citizenship, which is even more valuable. Often this citizenship is not sought for and some would even deny its value. It is claimed that American citizenship has been given value by the payment of sacrifice and devotion. This better citizenship has been purchased through the payment of an even higher price.

The Christian's citizenship in heaven has been purchased through the death, blood and suffering of Jesus Christ, the Son of God. It is beyond man's ability to calculate the true value of that sacrifice. The value of the life of His Son is much greater

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MILTON COOK, Editor; 1138 East 12th Street, Beaumont, CA 92223.

LYNN H. MILLER, Assistant Editor; 70 Round Barn Rd., Newmanstown, PA 17073

MARLIN MARKS, Associate Editor; 3027 Acorn Lane, Red Lion, PA 17356.

DENNIS ST. JOHN, Associate Editor; 21397-B50, Bryan, OH 43506.

than even human life. Our citizenship in Heaven is based upon that sacrificed life.

Paul valued and used his Roman citizenship. He was able to appeal to Caesar because of his Roman citizenship. He was protected from certain punishments because he was a Roman citizen. He was transported to Rome to appear before Nero by the Roman government. How then does the Christian use his American citizenship? What are his duties to the government?

Whether a Christian lives in the United States or any other country he must be governed by the Word of God. The Christian's highest allegiance is to God, therefore when facing a choice between serving God or doing the bidding of the government, the choice must be to serve God. Happily, there are very few situations in the United States where matters of conscience are not recognized. While governments may recognize these rights, they may not be recognized by public opinion, so there still may be suffering. Other countries may not provide the same guarantees as the American legal system.

A Christian citizen must be subject to the powers that are in

place in his country. Although those powers may or may not be friendly toward the cause of Christ the Christian still owes his obedience to the laws of that land as long as those laws do not force disobedience of the Word of God. The Christian is obligated to pay the taxes and duties imposed by that country, although he may not approve of all the purposes for which those taxes are collected and spent. The Christian has a duty to pray for the physical and spiritual wellbeing of the rulers of the land. Although he may heartily disagree with the plans and programs of the rulers the Christian still must seek their well-being as the power established by God in that country. The Christian must honor the established government since God has established governments to control the wicked and sinful acts of men. The government should provide security and protection so all can live quiet and productive lives.

The business of governing lies with the citizens of the realm. Since Christians are citizens of another kingdom, they may have an interest in the worldly government but they can not take part in that government. They are pilgrims and strangers

so they have no standing to exercise power. Their part is to be good citizens and be supportive of the government in financial and moral obligations.

If Christians are not to be a part of the power structure of the land how can they affect their communities? Christians may serve their communities in many ways. There are many volunteer positions that can make a difference in the community. The

Christian can fill these positions without compromising his beliefs. He can do good without being enmeshed in the use of force and political acts.

Do you value your citizenship? Do you value your heavenly citizenship above your country's citizenship? Put God's citizenship first, then you can be a good citizen in both realms.

M.C.Cook

ARE WE HELPING THE BLEEDING AND DYING?

In Luke chapter 10, verses 25 through 37 is the parable of the Good Samaritan. In the parable we read of a man beaten and left for dead. Then we read of the three people who passed by him and their responses to the man and his situation.

First, it is the priest that passes by. We read that when he saw the dying, bleeding man he passed by on the other side of the road. I think of him as a heartless, selfish person.

Then there was the Levite. When he saw the dying and bleeding man he checked him out by looking at him, but he went on his way without helping. I think of him as a curious, heartless and selfish person.

Then there was the Samaritan who saw him. The Samaritan had compassion and acted on that compassion. By giving of his own supplies (oil and wine), money and time. I think of the Samaritan as a man of compassion and action.

We understand from this parable that a neighbor can be anyone we meet. We can read this and all give ourselves a mental pat on the back. After all if we are around anyone who is bleeding and dying we would have compassion and help.

Just recently Vernon was coming home from Chesubet when someone asked him for help. There was a man by the road who was beaten and cut

up. Vernon could see him and could see that he needed help. He took the wounded man and his wife to a hospital. The man grew very weak due to losing so much blood. Indeed if no one would have helped him he would have died. It was easy for Vernon to see he needed help and he willingly sacrificed extra time to run him to a hospital in Kitale. In America it would be as easy as calling 911 to help. Here in Africa we may have to transport the bleeding and dying to a hospital. We probably would all be willing to help any one in a situation like that. We even tell ourselves if it were an enemy we would help them. Of course we would!

Let us think of that bleeding, dying man a little differently. What if the bleeding, dying person is someone who is emotionally unstable or the person is different than most other people. Maybe they make you uncomfortable because they are too loud, or they might ask questions you cannot answer. These people may be bleeding and dying in-

side. You may meet up with them in town or at the grocery store. There is probably even someone like that in your own congregation.

How do you and I respond to them? Are you and I like the priest? Do we glance at them long enough to know where they are and make sure we avoid them? Are we heartless and selfish?

Are we like the Levite? Looking at them to check them out. Maybe we even ask them questions for our curiosity's sake. Maybe we are curious for gossip's sake. All the while not offering any help. Are we curious, heartless, and selfish?

Or are we like the Samaritan? Are we full of compassion and action? Can we really say we love our neighbor as ourselves? Do we show it by our compassion and actions?

Let's ask ourselves these questions the next time we see the bleeding and dying.

Sister Jenny Martin

FEAR THIS

"Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread."

Isaiah 8:13

We see many vehicles on the road with the slogan "FEAR

THIS" upon their windshields. The purpose escapes us, but it indicates an aggressive position on the part of the driver.

I have known many Christians that have placed bumper stickers and other messages on their vehicles. Our scripture admonishes us to "Sanctify the Lord of hosts himself" and we should do this every day. Our purpose as children of God is to lift up Jesus Christ, who is able to turn a man's heart toward God. We have nothing on this earth to fear if our mind is stayed upon Him.

Matthew 10:28 tells us, "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell." Our early Anabaptist ancestors gave their lives to lift up Jesus Christ. They did not fear man. Revelation 6:9 says, "I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held."

Just as the children of Israel taught their children about deliverance from Egypt and from the wilderness, it is incumbent upon us, the followers of Jesus Christ in this our day, to tell our children about those of old who

were slain for the Word of God. We have fallen into the trappings of Protestantism. We are walking like the very ones who put our Anabaptist ancestors to death. We must lift up the standard, the Word of God.

Why do we baptize in the stream? We do so because Protestantism ignored clear Biblical teaching on the subject, and persecuted those who were enlightened. Why do we sing unto God in the congregation without instrumental accompaniment? We do so because those who followed Rome in the dark ages did not follow scripture, nor did the Protestants who followed them. Our forefathers raised up the standard of "Christ in you the hope of glory" (Colossians 1:27) which was not taught by Rome or those who followed Rome. Get a copy of "The Bloody Theater" or "Martyrs Mirror of the Defenseless Christians" by Thieleman J. Van Braght, available in many libraries, and read about the martyrs dating from New Testament times until the 1600's. Read about those who gladly gave their lives for truth.

There are many, even today, willingly surrendering their lives for Jesus Christ in other

parts of the world. We Christians in the West are so used to giving up a little just to get along, so many of us are losing our faith. Jesus said to His disciples, "Follow me". Those who meant business did so.

Does Revelation 6:9 refer only to some Tribulation period in the future? History tells us that countless thousands have died for the testimony of Jesus Christ. Are we prepared to do what it takes to make heaven our home? Luke 12:4-5 is very clear, "And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear him." Jesus spoke these words. They were not intended to be a parable or an allegory. They are fact. Have we counted the cost?

We preach the Word even when it is politically incorrect to do so. We baptize in the flowing stream as a testimony of death of the old man and new life in Christ. We look different to the world because we ARE different. We are following a different call. We sing unto the Lord without

musical accompaniment (man made instruments) just as the patriarchs built altars of unhewn stone. Our church services reflect the attitude of another world; a house not made with man's hands.

We glorify not ourselves, but Christ Jesus the Lord. We observe the Lord's Supper and wash feet because we look back to the last day on earth of our Saviour and Lord. Just as the woman broke the box and poured the precious ointment upon His head and washed His feet with her tears, so we memorialize His death and resurrection.

He did it for us because He loved us and we are so unworthy. We are commanded in scripture to do these things, but the saints of God will do them to honor and show love for their Lord.

Hebrews 3:14 says, "For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end." We are admonished in the following verse, "harden not your hearts". Have we hardened our hearts?

Brother Lynn H. Miller

THE MODEL MOTHER

Mother's Day is observed the second Sunday of May in honor of Motherhood. Motherhood is defined as a state of being a mother; character qualities of a mother.

In Proverbs 31:10-31 we have a description of a Model Mother. Do we mothers fit that role according to the Word of God? Read the passage carefully and prayerfully.

SHE IS A MOTHER WHO FEARS GOD.

She knows the consequence of being lost. She knows the power of obedience that her children must follow. She reverences her head (her husband) being in submission to him. She speaks with wisdom and kindness.

SHE IS A MOTHER OF GOOD MORAL CHARACTER.

She does not seek to flatter men. She remains true to her husband. She is a safe pattern for her children to observe and follow.

SHE IS A MOTHER WHO HAS GAINED CONFIDENCE OF HER FAMILY.

Her husband can trust her anywhere. Her children respect

her authority and advice. She is a good homebuilder within the home.

SHE IS ALWAYS WILLING TO DO FOR HER FAMILY AND OTHERS.

She works with her hands to help those in need. She plants seeds in the earth for her family and will give the excess away to others. She works with her hands to help her husband, her children, the poor, the needy and her neighbors and friends in time of need. She is not idle but is up and doing things to please and satisfy others. She abounds in the work of the Lord singing daily praises to the Master. The model mother dresses modestly, not with the fashions of the world, but seeks to make dresses of a plain and simple order as the Word teaches. Strength and honor are her clothing and she rejoices in the Lord. She does not wear clothing that would violate the distinction of her sex. She will not dress in a manner that would cause men to lust after her. The model mother has the respect of her family. Her children rise up and call her blessed. Her husband calls her blessed and praiseth her in the gates and

around the children.

Perhaps you have come across this writing, "A Mother's Secret". Someone asked a certain mother, whose children turned out well, the secret by which she prepared them for usefulness and for successful Christian lives. She replied:

"When in the morning I washed my children, I prayed that they might be cleansed by the Saviour's precious blood.

When I dressed them, I prayed that they might be arrayed in the garments of salvation and in the robe of God's righteousness.

When I gave them food, I prayed that they might be fed with the Bread of Life.

When I started them on the way to school, I prayed that their faith might be as the shining light, brighter and brighter to the perfect day.

When I put them to sleep, I prayed that they might be enfolded in the Saviour's everlasting arms."

The law of motherhood is the law of love. A mother's influence will never leave us! One day Abraham Lincoln was riding in a stagecoach. After a few miles a passenger offered him a drink of liquor. "No, thanks," said Abe. Af-

ter some time had elapsed the passenger offered him a cigar. Abe still replied with, "No, thanks, but let me tell you a little story. When my mother was about to pass away, she called me to her bedside. There I promised mother that I would never drink or smoke...and up to this very day I never have drank nor smoked." There was a pause and then the passenger replied, "Abe! Never break your promise! I wish I had kept my promise and had been as kind to my mother."

Our mothers and grandmothers sang hymns as they went about their duties when they worked in the house and in their gardens. I hope we mothers also sing in today's world of which we live. Some of the favorite songs that I love to sing while working is "We'll Work Till Jesus Comes", "Rock of Ages", "Close to Thee", and "Cling to the Bible". Reciting songs and poetry can also be our prayers to God. Thoughts and prayers like these can help to avoid the temptation of becoming impatient when our duties seem almost overwhelming at times.

Timothy's contribution as Paul's helper and as an ambassador for Christ is partially due to the prayers and unfeigned

faith of his mother and grandmother. (II Timothy 1:5, II Timothy 3:15).

I have often poured over the state of mind in which Sarah must have been in when Abraham took their only son Isaac, the son of their old age, and headed up the mountain, waiting on the Lord to reveal to Abraham the sacrifice. They had to be gone for quite some time. Sarah must have prayed earnestly for the whole situation. She must have greatly rejoiced to see their dear son return with Abraham! Could Abraham and Isaac have greeted Sarah with a hearty, "Thank you, Mother, for your prayers?"

When Felix Manz was drowned in the Limmat River (we

read his admonition to his fellow brethren and testimony on page 415 of the Martyr's Mirror) his mother's prayers must have been a great influence on him. When he was being taken out to be drowned, his mother was nearby shouting, "Do not recant, stand firm, go all the way for the One who died for you!" His last thoughts could have been, "Thanks Mother, for your prayers and encouragement!"

How thankful we should be for our praying "Mama". Our mother's have prayed many, many times for us in our childhood, teen and adolescence years of our lives. The song below touches my heart every time that I hear it sung...it carries great weight.

Somebody, somewhere was praying that night,
When Jesus came in and I saw the Light.
It must have been Mama, I've heard her before,
As she knelt by her bedside, and her tears touched the floor.

She held to the altar and wouldn't give in,
Till she knew all her children had been born again.
Just an old-fashioned Mama, but she loved the Lord,
And her prayers touched the Master, as her tears touched the floor.

Chorus:

Thank you, Mama, for praying for me,
If you had not prayed, then where would I be?
They called you old-fashioned, but you loved the Lord,
And your prayers touched the Master, as your tears touched the floor.

Let's remember our Mothers, Grandmothers and Great-Grandmothers every day of the year by daily lifting them up in prayer to an almighty and all wise Father in Heaven!

MOTHERHOOD IS...

The ecstasy of holding your newborn for the first time.

Taking your own bath at 11:00 P.M. in hopes of no interruptions.

Having Daddy and the little ones discussing who gets to set closest to Mama on the couch.

Hearing a little child (who has been very mischievous) say, "Mamma, I love you" at the close of the day.

Falling exhausted into your cozy bed, at the end of a busy day.

Trotting at high speed on Sunday morning.

Enjoying the silent lapse at the supper table while everyone hungrily spoons in mashed potatoes and gravy.

Taking a deep breath of fresh air while you hang out the clean white diapers.

Sitting with a cup of tea and reading your Bible at the break of dawn.

Interceding in prayer for your children who are in their adolescent years of life.

Enjoying the children's noise and chatter.

Teaching the young girls home economics in the kitchen.

Still learning patience with spills at the table.

Wondering how the cookies vanished so quickly.

Shedding some tears as the children learn obedience from a loving husband and father.

An adventure...because you never know what lies beyond the bend in your life and lives of others.

A HIGH CALLING...FILL IT PRAYERFULLY!

In Christian love,
Sister Shirley L. Frick

WHAT GETS YOU EXCITED?

We woke up to a beautiful, sunny morning in Kapenguria, Kenya on March 1, 2007. This wasn't unusual, it had been great weather for some time, but

this morning you could feel an excitement in the air. It had been building up all week. Why? President Mwai Kibaki was coming to town, his first visit to Kapenguria

since becoming president. He was to arrive in Makutano, go for a short tour of Kapenguria and be back at the Stadium in Makutano at 11:00 A.M. Long before he was to arrive, the town was packed with thousands of people wanting to see and hear Mr. Kibaki.

I made my way to town with a few others to see Mr. Kibaki. 11:00 A.M. came and went and still no Kibaki. I quickly realized that the president keeps time just like everyone else in the country. The street he was to come in on was lined with people. Finally his motorcade came into town, with clapping, cheering, and hollering from the crowd.

He went up to Kapenguria and everyone began to make his or her way to the stadium to await the president's return. As thousands of people stood waiting for the president, the minutes turned into hours and by this time the sun was very hot. There were different groups singing and entertaining the crowd as they waited.

As I looked around at the massed throng of people waiting, I had to wonder why this man excited them so much. Yes, he was the president, but what

had he done for most of them personally? Many people are unhappy with the president because of what he has or hasn't done during his term in office.

I had to wonder, are we that excited about Jesus? Jesus has done so much for us personally. If the King of kings was scheduled to come next week to make a speech, how big would the crowd be? Would you and I be excited about going? Would we go early to get a good seat or would we be content with the back?

We have the opportunity to hear from HIM every day. Maybe we don't see His face, but we can have deep communion with Him. He is on time and desires to spend time with us.

Daniel realized the importance and the privilege of hearing from the King of kings. Even when threatened with death, he continued to take time three times every day to hear from and to talk with His God!

In Psalm 119 we can see how David treasured God's Word and His commandments. He realized that the Word would do much more for him than any man. In Psalm 122:1 he says, "I was glad when they said unto me, Let us go into the house of

the Lord." David was excited about the things of God.

What about us? Do we get excited about the privilege of gathering into God's house to listen to God? Or would we rather be at home listening to the football game?

Another wonderful thing about our God, when He speaks, we can know it is truth

and it will happen! Politicians make a lot of promises with smooth words, but they don't keep their word very often. Our God does!

I hope that we are excited about our Living God who speaks to us! We serve an Awesome God!

Brother Jonathan Pifer

SYMBOL OF REBELLION

Revelation 9:7-11, "And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon."

Whenever we choose to take our thought out of the book of Revelation we do so with a sense of weakness and trepidation, realizing the many differing understandings and interpretations held by the church at large and even within our own fellowship. We are not sure how much of Revelation is literal and how much is symbolic but we are persuaded that the book contains many spiritual truths relevant for our day.

In our study verses we find locusts that were like unto horses prepared unto battle. Those descriptions we find to be symbolic of the battle, man has declared against God and His Holy Word.

On their heads were crowns like gold. We find this to be sym-

continued on page 15

GENERAL CONFERENCE PROGRAM

of the
DUNKARD BRETHREN CHURCH
to be held at the
Jenness Park Christian Camp
Cold Springs, California
May 26-30, 2007

Daily Time Schedule

7:00 A.M.	Morning Worship	2:00 P.M.	Afternoon Service
7:30 A.M.	Breakfast	5:00 P.M.	Evening Meal
9:45 A.M.	Morning Service	7:00 P.M.	Evening Service
12:00 Noon	Lunch	11:00 P.M.	Curfew

Time	Speaker	Subject	Text
Sat. P.M.	Justin Beck		
Sat. P.M.	Len Wertz	"This Train is Bound for Glory"	Acts 2:41-47
Sat. Eve.	Merle Sweitzer		
Sun. A.M.	Sunday School For Children	Running From God	Jonah 1
Sun. A.M.	Frank E. Shaffer	Slipping and Sliding	Heb. 6:9-20
Sun. A.M.	Robert Carpenter		
Sun. P.M.	James Meyers	Truth in the Face of a Tsunami	John 8:32
Sun. P.M.	Ronald Marks		
Sun. Eve.	Keith Snyder	To the Young People	
Mon. A.M.	Bible Study/Adults	Fighting the Battle for our Families Spiritual Welfare	Neh. 4:14
	Children	Shipwrecked	Acts 27
Mon. A.M.	Brant Jamison		
Mon. P.M.	Dale Aungst		
Mon. P.M.	Curtis Andrews		
Mon. Eve.			
Tues. A.M.	Bible Study/Adults	To Obey God or Men	Acts 5:17-32
	Children	Escorted At Night by Soldiers	Acts 23:12-35
Tues. A.M.	Jeremiah Johnson		
Tues. P.M.	Youth Activities Committee	Missionary Program	
Tues. Eve.	Milton Cook	Missionary Message The Great Commission	Matt. 28:18-20

bolic of leadership. There was a time when all the major nations gave at least a ritualistic honor to God the Creator. But more and more the God of the universe is being replaced with pagan thoughts and actions. It is even more outstanding that more and more church leaders are replacing the Word of God with humanistic thoughts and beliefs.

The text says that they had faces as the faces of men and they had hair as the hair of a woman. We find this to be symbolic of the sexual rebellion so prevalent in our day. It is true that the length of a man's hair was much longer than acceptable today in days gone by. But we do not believe the long hair on young (and sometimes old) men is a return to the look of the ancestors but is a part of the drug culture and rock music that glorified it. It is becoming commonplace to read of church worship services that have integrated rock music into the agenda. We do not believe that it is a coincidence that the acceptance of so called alternative life styles are also being accepted by more and more church leaders.

The Bible describes these

locusts as having teeth as the teeth of lions. We find this to be symbolic of hardening the heart against the truths of God's Word. An organization that stands for the literal truth of Genesis 1 found opposition from area church leaders when they desired to build a museum to illustrate the truth of Creation. Theistic evolution is fast becoming the acceptable theology of our day.

The sound of their wings was as the sound of chariots of many horses running to battle. Make no mistake about it; the rebellion against God and His Holy Word is growing by leaps and bounds. You will not be popular with many church members if you stand for the truth of God's judgement of sinners in an everlasting Hell. You will be scorned by many if you stand for the King James Version of the Bible. Even the acceptance of the King James Version is not a guarantee that rebellion will not be present. Few will take a stand for the sister's prayer veil (or covering). The Bible does teach the need of modest dress and separation from the world that is ignored in many church circles.

These locusts had tails like

scorpions with stings in their tails. We find this symbolic of the persecution true believers will experience in one form or another. The king of the scorpions is no other than Satan.

We must make the choice.

Will we follow God and His Holy Word or join the rebellion led by Satan?

Brother James M. Hite
816 E. Birch St.
Palmyra, PA 17078-2704

BIBLE STORY

MAKING THE RIGHT CHOICE

Genesis 13:1-18

Abraham had been in Egypt but he returned back to the land of Canaan where he had built an altar to the Lord. Abram was very rich. He had silver and gold and many cattle. Lot, the nephew of Abram, went with him and he also had flocks and herds. As time went on their flocks increased in number and there was not enough pasture for all the cattle and sheep of both Abram and Lot. The herds were taken to pasture by men who worked for Abram and Lot and these men were called "herdsmen". These men were trying to please those they worked for and soon quarreled over who could get the best pasture for their herds. There were other people who lived in this land called Canaanites and Perizzites. Of course, in those days the

people lived off of their cattle and sheep. Because there wasn't enough pasture for everybody Abram decided that they would have to go. Knowing of the trouble between their herdsmen, Abram said to Lot, "Is not the whole land before you? Separate yourself from me. If you go to the left I will go to the right; or if you go to the right I'll go to the left."

So Lot looked out over the plain of the Jordan River and saw that it was well watered everywhere; the grass was green and beautiful — plenty of water and food for all his cattle. There was only one objection to this beautiful plain. There were cities there and they were full of wicked men. Sodom was one of the worst of these wicked cities. Lot chose the Jordan plain and Abram dwelled

in the land of Canaan.

Lot's herds must have increased abundantly and he became very rich. He lived in the cities close by and I suppose because the grass was greener that way, he went in the direction of Sodom. The Bible says that Sodom was a city where men were wicked and sinned before the Lord exceedingly.

After Lot had left Abram, the Lord talked with Abram and told him that he should look in every direction as far as he could see

and all the land he saw the Lord would give to him and to his children forever.

God gave Abram all the land He had promised him – even the part that Lot chose as his. It is so important that we choose to please God rather than ourselves. Only by pleasing God can we be really blessed.

“And Abram came and dwelt in the plain of Mamre and there he built an altar unto the Lord.”

Brother Rudy Cover

A “HOT TIP” FROM A FISHERMAN

Paul D. Ayres

Fish can be as elusive as wind in the trees
And finicky as a five year old about his food
Man's created baits of a hundred or so styles
Trying to catch a large trout in the mood.

The disciples of old had their trouble fishing
Often fishing all night without any success
But Jesus, the divine Fisherman of all ages
Gave them a “Hot Tip” not allowing any recess.

“Children cast the net on the ship's right side”
One hundred fifty three fish filled their ships
Now this “Hot Tip's” real in every area of life
On the Right Side it all negatives will eclipse.

Too much time wasted on the wrong side of life
A life style that'll be destroyed with its fame
Ignoring the divine resource God offers all men
And the fact, Christ on their life has a claim!

Another "Hot Tip" from this Fisherman Friend
"Eternal Life's hearing and believing His Word"
This process brings about a sense of divinity
That Spiritually empowers all who have heard.

Man's biggest problem is in hearing God's Word
For hearing is with the inner ears of the soul
When divinely endowed by the Creator of men
It filters out all that blocks the Divine Goal!

Another tip, "Be still and know that He is God"
In the deep quietude of our soul He will speak
Revealing His Divine Pattern for all of life
Comes with assurance to the humble and meek.

Last "Hot Tip", One thing is needful", Christ!
To avoid Him is to invite the specter of death
But in love and devotion of Christ as Friend
Brings His peace and power to our last breath!

John 5:24, 21:5-11, Luke 10:38-42, Psalm 46:10

Selected by Brother Ross Sines

A LETTER TO A NEW MINISTER

I Timothy 4:6, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine, whereunto thou hast attained."

This letter comes to you in the love of the Lord Jesus Christ, who has ordained you in His Precious Gospel. Not too many days past the brethren of your congregation prayerfully made the

decision of your life. The days since have been commonplace for the rest of us, but not for you. Your days since that decisive council meeting have been far different. Though you may be going through the motions of life as you did before, all has changed. Everyone and everything now is seen through the eyes of one with a special calling. Many of us have had this experience, and how you ap-

proach every aspect of your life will determine how Christ is glorified in you.

Perhaps the most important attribute of a Christian is humility, and this trait is even more important in the minister. Part of humility is putting everyone else before you in importance. The modern-day minister thinks what he is doing is more important than what anyone else is doing. He thinks he is more important than anyone else. The real minister's job is to glorify God, spread the Gospel, and serve. A servant has to put his employer first or he will lose his job. A servant of God serves God

and the people of God and his needs come last.

The job may seem impossible, but with the help of the Lord and the wise council of the brethren, all things are possible. Pray daily for strength, and read that Bible. Keep one with you at all times: on the job, by your bed, in the car or truck. Read it in the waiting room, or while stuck in traffic: redeem the time. God will bless you.

Most of all keep ever before your face Jesus Christ and Him crucified. The Holy Ghost will do the rest.

Brother Lynn H. Miller

AFFLICTION

Ethel Beck

When God afflicts thee,
Think He hews a rugged stone,
Which must be shaped or else
Aside as useless thrown.
-Richard Chenevix Trench

My sorrows have not been so light
Thy chastening hand I could not trace;
Nor have my blessings been so great
That they have hid my Father's face.

From Poems With Power by James Mudge

As a rule we make the wrong use of the word "affliction." We use it almost altogether

for a state of sickness. There are few if any scriptures in the Bible which use it to mean sickness.

Usually we use it instead of "infirmity."

"Afflict, to inflict some great injury or hurt on, causing continued pain or mental distress; trouble grievously. Affliction — state or cause of pain, distress or grief. Syn. Calamity, adversity, misfortune, outward oppression, correction from God"

Let us consider a few of the many scriptures dealing with these words.

The children of Israel were afflicted in Egypt. "And He said unto Abram, know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years." Gen. 15:13. "Therefore they did set over them taskmasters to afflict them with their burdens...But the more they afflicted them, the more they multiplied and grew, and they were grieved because of the children of Israel...and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, was with rigour." Ex. 1:11-12, 14.

"And the Lord said, I have surely seen the affliction of my people which are in Egypt, and

have heard their cry by reason of their taskmaster; for I know their sorrows." Ex. 3:7. "Yet Moses chose rather to suffer these afflictions with his people than to enjoy the pleasures of Pharaoh's house." Heb. 11:25.

God afflicted His people at times when they strayed away from Him. "Is it nothing to you, all ye that pass by? Behold and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of His fierce anger." Lam. 1:12. "I know, O Lord, that Thy judgments are right, and that Thou in faithfulness hast afflicted me." Psa. 119:75. "Her adversaries are the chief, her enemies prosper; for the Lord hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the enemy." Lam. 1:5. God afflicted Israel to punish them for going after other gods.

David said it was good for him to be afflicted. "Before I was afflicted I went astray: but now have I kept Thy word. It is good for me that I have been afflicted; that I might learn Thy statutes." Psa. 119:67, 71. Do we consider adversity for our good? Or do we murmur and complain that

trouble, sorrow or grief should come to us?

"Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms." Jas. 5:13. We surely do realize our need of prayer when adversities come. "God is our refuge and strength, a very present help in trouble." Psa. 46:1.

Jesus was afflicted for our sakes. "Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God and afflicted. He was oppressed, and He opened not His mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth." Isa. 53:4, 7. We marvel to think of all that Jesus suffered and yet He did not complain or even defend Himself.

Even the tongue can afflict another, causing mental distress. "A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruin." Prov. 26:28.

"Ye shall not afflict any widow, or fatherless child." Ex. 22:22. Instead of oppressing them we should help them. "Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow." Isa. 1:17. "Defend the poor and fatherless:

do justice to the afflicted and needy." Psa. 82:3.

When people are bereaved of loved ones, that is an affliction to them. Naomi was thus afflicted. "And Mahlon and Chilion died also both of them; and the woman was left of her two sons and her husband, I went out full, and the Lord hath brought me home again empty: why then call me Naomi, seeing the Lord hath testified against me and the Almighty hath afflicted me?" Ruth 15:21.

James says we should visit such folks in their sorrow and loneliness. "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Jas. 1:27.

Joseph suffered afflictions at the hands of his brothers. "And the patriarchs, moved with envy, sold Joseph into Egypt: but God was with him, and delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh king of Egypt; and he made him governor over Egypt and all his house. Now there came a dearth over all the land of Egypt and Canaan and great affliction: and our fathers found no sustenance." Acts 7:9-

11. These brethren also suffered affliction and were made to think of what they did to Joseph.

We have other examples of those who suffered affliction. "Take my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience. Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." Jas 5:10-11. "They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented (of whom the world was not worthy): they wandered in deserts, and in mountains, and in dens and caves of the earth." Heb. 11:37-38.

The apostle Paul was another one who suffered many afflictions for the cause of Christ. "And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation." "For out of much affliction and anguish of heart I wrote unto you

with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you." II Cor. 1:6, 2:4. Paul was very much grieved over the condition in the church at Corinth. It caused him to be distressed even to tears.

"The one preach Christ of contention, not sincerely, supposing to add affliction to by bonds." "Notwithstanding ye have well done, that ye did communicate with my affliction." Philip. 1:16, 4:14. Paul was in prison. Some preached Christ of contention to add to his affliction. But he was glad for the brethren that ministered unto his needs. It was not because he was in such need, for he had learned to be content whatever state he was in, but because he desired fruit to their credit.

"Who now rejoiced in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake, which is the church." Col. 1:24. "And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost." I Thess. 1:6.

"Be not thou therefore ashamed of the testimony of our Lord nor of me His prisoner: but

be thou partaker of the afflictions of the gospel according to the power of God." II Tim. 1:8. "But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry." II Tim. 4:5. Paul tells Timothy to be a partaker of the afflictions of the gospel, and then to endure them. He should continue his work as an evangelist and prove his ministry. We know full well that ministers and elders suffer affliction more than the rest of the members. Let us each one be careful that we do not add to their afflictions. If we submit ourselves to the church rules, and live a good Christian life before the world, we will not cause them any distress. Afflictions should not come from any of the church members. But it is expected from the world because the devil works against the cause of Christ.

Paul enumerates some of the afflictions which befell him. "But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distress, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings; by pureness, by knowledge by longsuffering, by kindness, by the Holy Ghost, by love un-

feigned, by the word of truth, by the power of God, by the armour of righteousness, on the right hand and on the left, by honour and dishonour, by evil report and good report: as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." II Cor. 6:4-10. "But thou hast fully known my doctrine, manner of life, purpose, faith, longsuffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, at Iconium, at Lystra; what persecutions I endured: but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution." II Tim. 3:10-12.

"That no man should be moved by these afflictions for yourselves know that we are appointed thereunto." I Thess. 3:3. "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." Acts 14:22.

First, Paul tells what things he went through, yet these afflictions did not weaken his faith. He

came through them a conqueror and rejoiced. He further warns Christians that we too, must suffer afflictions, tribulation and persecutions if we live a Godly life. He also gives us consolation, that God delivered him out of them all. May we also have such faith in our Lord Jesus Christ and He will not fail us.

In conclusion, we learn first, that it is good for us to be afflicted. It brings out our Christian graces and causes us to flee to the Comforter. Second, we are

not to afflict others in any way. Third, God is our refuge, and delivers us out of afflictions. Fourth, we are to endure afflictions for we are appointed thereunto. Fifth, (the best thought of all) affliction is but for a moment compared to eternity. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." II Cor. 4:17.

Selected from the May 1,
1947 issue of the Bible Monitor

WHO WILL ROLL THE STONE AWAY?

Christ has risen, shout from Heaven,
Angels rolled the stone away,
Jesus' power is not in question,
Victory over death holds sway!

Even nature, trees and flowers,
Seasons roll the stone away,
Bringing forth their glorious colors,
We enjoy their transient stay!

Weary sin-sick souls are searching,
Who will roll their stone away?
Jesus stands outside their heart's door,
Waiting for consent to stay.

Christ has risen, we declare it,
Salvation rolls our stone away,
And redeems us back to glory,
Heaven waits for us some day!

-Sister Linda Cordrey

OBITUARY

MYRTLE MARIE BROADWATER

Sister Myrtle Marie Broadwater was born on July 10, 1915, in Barton, Allegany County, Maryland, and went to be with the Lord on Wednesday, December 6, 2006 at 10:40 P.M. at her daughter's home in York, Pennsylvania, at the age of 91 years 4 months and 26 days. Her three children, Marvin Broadwater of Inman, South Carolina, Glendora Stump of York, Pennsylvania and Lula Catherine Cimini of Williamsport, Pennsylvania along with several other family members, were at her side when the Lord called her home. She was the wife of the late Elder Carl Broadwater who died August 6, 1994.

Myrtle was baptized in 1928 in the Savage River by Brother John Green who was a blind Elder at Broadwater Chapel, Maryland and who rode horseback through the mountains to come and preach at the country church. Myrtle was a faithful member of the Shrewsbury Dunkard Brethren Church until her death. She worked at Stump Acres Dairy Farm in York for many years until her retirement. She loved to sew, quilt, bake, garden, can, and hook and braid rugs.

In addition to her three children, Myrtle is survived by nine grandchildren, seventeen great-grandchildren, a great-great-granddaughter, five sisters and two brothers, and many nieces and nephews. She was preceded in death by a grandson, Dennis Stump, two great-grandchildren and eight brothers and sisters.

A viewing was held in York, Pennsylvania on December 9 and a second viewing took place in LaVale, Maryland on December 10. The funeral was held on December 11 at the Hafer Funeral Home, LaVale, Maryland. Elder Ray Stuber, Elder Robert Lehigh and Myrtle's nephew, Pastor Homer Beeman officiated at the services. Burial was in Rest Lawn Memorial Garden, LaVale, Maryland where friends and family members made the hills echo with some of Mother's favorite hymns: "Amazing Grace", "The Old Rugged Cross", and "I Will Meet You in the Morning".

The family thanks everyone who expressed their love for Mother and their own personal grief at her passing. We took comfort from the many cards, flowers, gifts of food and especially, from your

flooding the gates of heaven with prayers for us. Since the time that Mother fell and had a subsequent stroke in June 2005, she was unable to walk and had difficulty talking,. . .but she could still sing all the words of the old-time hymns. We take comfort in knowing that she is walking now and is free from the burdens of life. These thoughts were beautifully expressed in the hymn below that was sung by her grandson, Brian Broadwater, at the funeral service.

Wish You Were Here

I can just see them walking on the shores of Heaven
Praising the Lord and watching the tide roll in
Friends that have gone on, oh how I miss you so
And somehow I know if you could, that you'd let me know

That you're doing fine and it doesn't hurt anymore
Things couldn't be better and Heaven is worth waiting for
That you miss me, too and till then you'll be praying for me
And I know if you could talk to me now then here's what you'd say
to me

Wish you were here, It's such a beautiful place
Wish you were here, Nothing but clear sunny days
It never rains, and no one complains, and we haven't seen a tear
We're having a great time, Wish you were here.

I can just see them walking on the shores together
They're talking with Jesus, Safe and secure in His Love
Friends and loved ones walking in Heavenly peace
And I know if they could talk to me now, then here's what they'd say
to me

Wish you were here, It's such a beautiful place
Wish you were here, Nothing but clear sunny days
It never rains, and no one complains, and we haven't seen a tear
We're having a great time, Wish you were here.

It never rains, and no one complains, and we haven't seen a tear,
We're having a great time, Wish you were here.

NEWS ITEMS

2007 GENERAL CONFERENCE

May 26 – 30, 2007

The 2007 General Conference will be held at Jenness Park, 29005 HWY 108, Cold Springs, CA 95335. The grounds are located about 26 miles east of Sonora, CA in the Sierra Nevada. There is a sign on the right a quarter mile past Snow White Ridge Drive. Follow the 2.5 mile road to the Park. Those flying should plan to fly into Sacramento Airport. Make arrangements for transportation from the airport to the grounds by contacting Bro. David Walker, so several can travel together.

You will need to bring your own towels and bedding. Being in the mountains it will be cool so bring warm clothing as well as warm bedding.

For general information concerning the grounds and travel arrangements contact Bro. David Walker by e-mail:

mountaindave@hotmail.com, by phone: (209)838-8518 or cellphone: (209) 484-8958.

Make your reservations by contacting Sis. Cynthia Winger by e-mail: ckwddw5@sbcglobal.net or by phone: (209)577-2299. Up to fourteen people can reserve a cabin, so let her know whom you are planning to stay with.

Plan on an enjoyable time of fellowship and Spiritual growth while attending General Conference.

Have you made your reservations?

THANK YOU

We thank God for His unspeakable gift.

We thank God for every good gift, and every perfect gift.

We thank God for each and every gift of life, and for life itself.

We thank God for a loving family, who does so much for us.

We thank God for Hospice of Lenawee, whose volunteers do so much for us.

We thank God for our spiritual family, Brothers and Sisters, who love and care for one another.

We thank God for the love and the hope that makes life bearable.

We thank you for all the cards, letters, pictures, stamps and cinnamon rolls. May God richly reward you for your kindness to us.

Brother William and Lorena

ADULT SUNDAY SCHOOL LESSONS FOR JUNE 2007

June 3 – The Kings of the North and the South Rise and Fall – Dan.
11:1-20

1. Daniel depicts the future with stunning accuracy. Discuss how this is possible.
2. How can we determine what events are in the future and what events have already transpired?

June 10 – The Antichrist - the Type and the Antitype – Dan. 11:21-45

1. How should God's people behave in times of conflict and destruction?
2. How are the events described in chapter 11 similar to those of the end times?

June 17 – FATHER'S DAY – Luke 1:5-25, 57-80

1. Is it always fair to determine how good a father is by how his sons turned out?

-
2. How does our lesson compare our earthly father with our Heavenly Father?

June 24 – Vision Sealed Until the Time of the End – Dan. 12

1. There has been great persecution of the Jews down through history. Does verse one refer to the Jews?
2. Discuss the two resurrections found in verse two.

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR JUNE 2007

June 3 – Reverence – Ex. 3:1-5, Psalm 4, 33:8, 33:18-19, Luke 6:46-49

1. Who should we reverence?
2. Reverence should produce what fruit?

June 10 – Sowing and Reaping – Psalm 126, Hosea 10:12-13, II Cor. 9:6, Gal. 6:7-9

1. Everything we do produces fruit. Discuss this thought.
2. Explain why very little sowing can produce much fruit.

June 17 – FATHER'S DAY – Gen. 27:1-46

1. Why do we celebrate Father's Day?
2. Past generations revered their ancestors. Why not today?

June 24 – Temperance – Isa. 5:11-14, Acts 24:24-26, Rom. 6:16-18, Gal. 5:22-26

1. Most people think temperance only refers to the use of alcohol. Why should we be temperate in all things?
2. The fruits of the Spirit all work together. Discuss how this is true.

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BIBLE MONITOR

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JUNE, 2007

NO. 6

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

SIN HAS A THOUSAND TREACHEROUS ARTS

Sin has a thousand treach'rous arts
To practice on the mind;
With flatt'ring looks she tempts our hearts,
But leaves a sting behind.

With names of virtue she deceives
The aged and the young;
And while the heedless wretch believes,
She makes his fetters strong.

She pleads for all the joys she brings,
And gives a fair pretense;
But cheats the soul of heav'nly things
And chains it down to sense.

So on a tree, divinely fair,
Grew the forbidden food,
Our mother took the poison there,
And tainted all her blood.

-Isaac Watts

QUANTITY OR QUALITY?

Peter, the impetuous one, never feared to ask Jesus questions that others might only think but never ask. Since Jesus had been speaking about forgiveness, Peter framed a question. How many times was he required to forgive his erring brother? Surely seven times would be a sufficient number.

Jesus did not chide Peter for asking the question for He knew it would provide an excellent teaching opportunity for all the disciples. However He answered it differently than Peter might have expected. He said that he should forgive his erring brother seventy times seven. The intent of that answer was to remove any limits. Jesus would not allow Peter to merely keep count of the incidents involving his

brother, but would require more.

Jesus moved from talking about the quantity of forgiveness to the quality of forgiveness. He was less interested in the number of incidents forgiven to the real meaning of forgiveness. As He often did, He told a parable that brought out the point He wished to make.

He told the parable of the King who was checking his accounts to see who owed him. One of his servants was brought in who owed him a great sum of money. He asked for the repayment. The servant begged for patience that he might eventually repay the loan. The king instead ordered that the servant be imprisoned and his family sold into slavery. The servant began to beg the King frantically

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MILTON COOK, Editor; 1138 East 12th Street, Beaumont, CA 92223.

LYNN H. MILLER, Assistant Editor; 70 Round Barn Rd., Newmanstown, PA 17073

MARLIN MARKS, Associate Editor; 3027 Acorn Lane, Red Lion, PA 17356.

DENNIS ST. JOHN, Associate Editor; 21397-B50, Bryan, OH 43506.

to not do such a harsh act. The King was touched by the servant's pleas. He forgave the servant the whole debt.

That forgiven servant should have gone from the king's presence with a happy heart and forgiving attitude. Apparently the debt forgiven him did not mean more to him than a lessened financial strain.

As he went his way he met another servant, who happened to owe him a very small sum of money. As they met, he demanded the other servant pay him the debt immediately. When that servant began to plea for patience until he could repay, the first servant showed no mercy at all. He had him thrown into prison.

The other servants who knew about this situation were quite exercised about it. They were troubled that the first servant should treat the other so callously. Finally they decided to report to the King how the first servant had mistreated the other one. After hearing their report the King called the first servant back in.

The King confronted the servant with the report. He wondered why after such a great debt had been forgiven him that

he had been unable to forgive his fellow servant's small debt. The King in his wrath now sentenced the servant to prison till he should pay that huge debt back. As Christians we have received a tremendous forgiveness of our sins. That which stood between God and us has been removed. How do we react when we have the opportunity to forgive? Are we keeping count? Are we as willing to forgive, even a large debt, as the King had been?

When we utter the Lord's Prayer we pray that we will be forgiven, as we have forgiven. Jesus even gave extra commentary on that thought as He taught the disciples to pray.

Jesus, on the cross, offered forgiveness for those who had nailed Him to the cross and suspended Him on that tree. The Apostle Paul in his letters advised his readers to have the same forgiving attitude that Christ had demonstrated on the cross.

How might Christians display an unforgiving attitude? There are many ways to show such an attitude. When Christians are unwilling to forgive they continue in ill will and disrupt unity in the Church.

When Christians are unwilling to use the law of Pardon they discourage the process of forgiveness. The Law of Pardon provides a process for settling troubles before they become major. It begins with the two directly involved in the trouble trying to prayerfully settle the problem. Later two or three more may be involved to help find a solution or as the last step the congregation may be asked to provide group wisdom to lead to an adjustment. (Matthew 18:15-17)

When judgement is based on prejudice or stereotype, there

is little opportunity for dialogue or settlement of troubles. When we view another person through a fictitious picture we will not forgive, as we should.

We must remember what a great price has been paid by God for our individual forgiveness. Would we want our forgiveness limited by a number or by an attitude that considered us unforgivable?

Are you more interested in the quantity or the quality of forgiveness?

M.C.Cook

ADDIE AND REBEKAH

Lovefeast is a special time to me. As I sit around the table, I not only remember the death of Christ; I also bask in the sweet fellowship of communing with sisters-in-Christ of all ages.

This past spring I especially enjoyed observing two communicants. One was my youngest daughter, Rebekah, a new Christian, participating in her first communion at age eleven. The other was Addie Royer, nine decades older than Rebekah. I couldn't help but notice the contrast between the two. There sat Rebekah beside her sister, pink

cheeked, bright eyed, and a bit shy and uncertain about the formalities of the communion service. Addie sat comfortably beside a protective niece, cheeks wrinkled and eyes clouded by cataracts.

At nearly one hundred and one, Addie spends most of her days surrounded by friends in the retirement home, cherishing the memories of many, many yesterdays. Addie doesn't get out to many church services, but she did want to attend, "just one more lovefeast". So there she sat beside her niece, blissfully

enjoying "one more lovefeast".

Unlike my daughter, she did not stumble over the words when the bread and cup were passed. Nor did she shyly whisper to the sister beside her. She recited the sweetly familiar words, "Beloved sister..." in a confident voice for all to hear. I wonder just how many communion services Addie has experienced in her life.

Several weeks later I visited with Addie and learned that she had been baptized into the Church of the Brethren in Quinter, Kansas at eleven years old. That means she has been a Christian for ninety years. If Addie attended at least two communion services a year, she could have participated in at least one hundred and eighty communion services! No wonder the words were so familiar.

I think of Addie and all the changes she has seen in her life: two world wars, economic depression, major changes in transportation and communication. On a more personal level she has gone through starting a new church, farming in the dust bowl days, marriage, motherhood, widowhood, and blindness. Then I look at Rebekah, eagerly facing life, blissfully ig-

norant of wars or economic stress. Ninety years separates the genesis of Addie's and Rebekah's Christian walk. Parts of Rebekah's life may follow a similar path as Addie's. But as a child of another century, she will face many different circumstances. And I wonder if Rebekah lives even a portion of Addie's days, will she be faithful?

Will I? As a mother of young daughters am I handing on the baton? Will I and my daughters and my daughter's daughters grow into old ladies who still love the Lord and desire to attend "just one more lovefeast"? I can't prepare my children for an uncertain future, but I can direct them to the One who can. One Hundred One Years of Living

One hundred one years of life cannot possibly be reduced to a few paragraphs, but following is a timeline highlighting a few events in Addie's life.

June 12, 1906 – Addie is born to Barbara and S. Riley Kessler in Quinter, Kansas. She is welcomed by older brothers Dennis and Walter and older sisters Effie and Minnie.

Early 1900's – Addie has a happy childhood, growing up on

the Kansas prairie. Her father farms and her mother grows a big garden. Little sister Sadie is born in 1911. Addie goes to school in a two- room country schoolhouse. She and her sisters either walk to school or ride in the carriage.

1917 – Addie accepts the Lord as her Savior and is baptized into the Church of the Brethren in Quinter. Her parents are also members.

1928 – Addie is twenty-two years old. Several families in the Church of the Brethren, seeing a trend toward worldliness, feel the need to begin a new fellowship. Addie is one of the charter members of the Dunkard Brethren Church in Quinter.

1930's – Addie and her family endure the economic stress of the Great Depression and farming during the Dust Bowl years.

1936 – Addie is married to Orville Royer from Dallas Center, Iowa. Addie does not remember how she met Orville, but supposes it was at a church function like Conference or lovefeast. The happy couple set up housekeeping in Iowa and Orville farms. Addie fondly remembers that Orville would kiss her good-bye even if he was just

going down the lane for the mail!

December 12, 1938 – Addie becomes a mother with the birth of Dwight. Dwight still holds a special place in Addie's heart!

1938 – 1972 – Busy, busy years raising Dwight, teaching Sunday school, being a minister's wife, becoming mother-in-law to Penny, moving to town, dealing with worsening eye sight, doting over grandsons Todd and Eric.

October 31, 1972 – Addie's life is suddenly changed with the unexpected death of her dear Orville. Addie now faces widowhood.

1975 – Another grandson, Ryan, brings cheer to Addie's life.

1980's – 1990's – Glaucoma legally blinds Addie but she remains cheerful and keeps very busy. She faithfully attends the Sewing Circle, and loves to shell peas or snap beans for busy mothers. She shares a home with Sadie and eventually they both move into Spurgeon Manor in Dallas Center. Addie can play a sharp game of Skip-Bo and often gets together with the "girls" for an afternoon of games. Addie becomes a great-grandma and one great granddaughter shares her name.

2006 – Addie looks forward to turning 100 years old. Addie is greatly saddened by the death of her dear sister, Sadie, in the spring. Family and friends gather to celebrate her birthday in June.

2007 – Addie is still living at Spurgeon Manor, rooming with her first cousin, Anna Umland. She is looking forward to “going home”, and lives one day at a time. She says, “I do what I can and the Lord takes care of the

rest.”

Although she sometimes has trouble remembering, she still knows scripture. On sleepless nights she likes to go through the alphabet reciting a verse for each letter. Her favorite verse is Isaiah 26:3, “Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee.”

Sister Laura Hawbaker

HAPPY TO SEE YOU

Matthew 25:35, “I was a stranger, and ye took me in...”

II Corinthians 5:14, “The love of Christ constraineth us...”

This is a true story, because it happened to me. One Sunday morning, many years ago, my wife and I decided to visit a little meeting house not too far from home. The service was simple and unadorned: no pretense, no loud instruments, just human voices praising God in song. The Sunday school lesson was basic and the preaching was sound. It was a good place to be on the Lord's Day.

But I was not prepared for what happened after the service. No one spoke to us. A few nodded their heads, acknowledging

our presence, but nobody actually spoke. At the time I was going through some spiritual troubles and was not up to initiating conversation, so we just went home.

Why do I remember this incident? Maybe it is because it never should have happened. We have been to many services where there are one or two faithful ones who greet the “unknown” ones in their midst, but most folks probably consider visitors to be a nuisance to be gotten rid of, sort of like ants at a picnic. They would not know what to say to them, after all, and for the most part that is the preacher's job. He gets paid to do that.

No, the preacher does not get paid to do that. Every Christian is obligated by blood to glorify God in his body. Every Christian should be glad to see a new face in the House of the Lord. If the person is a Christian, you have gained a brother. If the person is not a Christian, then you have a wonderful opportunity to lead him to the Lord.

If you do not know what to say simply put out your hand and introduce yourself. Do not just ask questions, but volunteer information.

I have been places where someone will come up, ask my name and where I am from without giving theirs. This is rude.

We need to try to avoid being rude to those who come to our assembly. There is nothing wrong with inviting them back, and even inviting them home for lunch. You will be surprised at the good feeling you will get having strangers in your home. It will make you want to do it again, soon.

It is far better to leave good memories for those who visit your worship service than bad memories. I often have wanted to go back to that little meeting house not far from home, but NOTHING DRAWS ME. I do not

have pleasant memories of it.

It would be good if everyone reading this would determine in their heart to speak to those who visit on Sunday mornings. Introduce yourself, be pleasant, and thank them for coming. If you do not, it is as if you said, "We do not need you. We do not want you. There are enough of us here." I know none reading this have that attitude, but do not let anyone believe that you do.

I often think of the boy who walked clear across town to church. Many folks would ask him why he walked such a distance when there were other churches so close. He said cheerfully, "Because they love a fella there."

How about us, do we "love a fella there"? Or, do others see our lack of love (toward them and toward each other) and take their leave?

The fact is, we can love people into the Kingdom of God, by our actions, by our fervent, prevailing prayer. So reach out, like Jabez did when he prayed, "enlarge my coast." (I Chronicles 4:10) Jesus loved us first, so we can love others. Jesus wants us to love one another a HE loved us. (John 13:34)

We do not know the needs

of strangers in our midst until we ask them. We can relate to most of the problems people have. We do not need to run away from them. There is no problem that God cannot handle. It be-

hooves us to always be ready, especially at the close of a worship service, to minister to anyone's needs, especially those that do not know the message of salvation.

Well Jehovah loves the righteous
And the stranger He befriends,
Helps the fatherless and widow,
Judgment on the wicked sends.

Over all God reigns forever,
Through the Ages He is King;
Unto Him, thy God, O Zion,
Joyful Hallelujah's sing.

Brother Lynn H. Miller

CHRISTIAN ECONOMICS

"Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law." Romans 13:8

In writing on this subject, I am depending on the Holy Spirit's leading not on my own expertise or educational qualifications.

We are living in an era of credit cards and easy payment offers. What we are about to discuss is probably more true of those living in America than any other place in the world.

Many are persuaded that a

"cashless society" is a part of the signs of the end times. Since we are not a prophecy expert we cannot be dogmatic about that statement, but am personally persuaded that it is part of the one world government that is already in place. We would never have thought in our earlier years, we are now sixty-six years old, that we would see individuals pay for such things as gasoline purchases and minor grocery store purchases with a credit/debit card.

Our concern is not about the

use of modern technology, which was mentioned along with such things as electronic transfer, which we have learned to appreciate, but about the misuse of such technology. There are times when it is necessary to make a loan for most individuals. We do not believe this is what the apostle Paul was referring to in our opening verse. We have read a book about the German Baptists and farming. The book points out the difficulty of keeping up with modern day expenses with the farm income. With the escalating economy this is also true of those in other professions. We are learning of the difficulties of balancing retirement pay with increasing prices.

We do not believe Christians should allow themselves to be put in a situation that their expenses are greater than their income potentials. If unexpected health problems should arise or a tragedy of some kind should occur that put them in such a position we believe it is the duty of the church to help out. This is the "but to love one another" that Paul is referring to, in our humble opinion.

There are some "Christians" (God is the final judge) who play the lottery to try to become in-

dependently wealthy. We personally believe all gambling comes under the heading of greed and covetousness, which the Bible condemns. Others play the stock market. This is more controversial. We, personally, consider this a type of gambling. However, we have to admit that it is hard to avoid. My IRA is used by the bank to buy stock. My savings account is also used in this way.

We do not believe it is wrong to have more than one vehicle. We also do not believe God is concerned about whether we drive a Cadillac (or Lincoln or so forth) or a Chevy or Ford. But we do believe it is wrong to acquire a vehicle, or vehicles, that you cannot pay cash for or make the payments on without putting you in serious financial difficulty. The same principle holds true for any large purchase you may make.

At one time most conservative churches taught that you should not attend worldly amusements because, among other things, it was spending your money for that which was not "bread". Even if you can afford to do so, the money could be used for wiser things as well as giving to those who are in

need. Such recreational activities as fishing and hunting were usually optional, as long as they did not cause you difficulty in meeting your financial obligations. Playing golf, bowling and such activities were discouraged and some even forbade members to participate in them. We are persuaded that professional sports have become an "accepted god" in most church circles, but that is another issue.

As Christians we are obligated, as we see it, to meet our financial obligations if at all possible. We do not personally believe declaring bankruptcy is a Christian option. As I said at the beginning, I am not a financial expert so we do not know the

options if a business would fail but it seems like there must be a better option. Perhaps we should be careful not to allow ourselves to get into such a situation. Again, we believe the church has a responsibility if the problem is due to unforeseen or unavoidable circumstances.

Let us not try to compete with the world in our financial setting. The popular teaching that riches equals righteousness is not scriptural! The Bible does not condemn riches but does give a stern warning about their dangers.

Brother James M. Hite
816 E. Birch St.
Palmyra, PA 17078-2704

BLESSINGS TO YOU...ON FATHER'S DAY

Father's day is celebrated by the world only once a year. I trust that the Christian family remembers their fathers, dads and/or grandfathers more than one day a year.

The Apostle Paul spoke to husbands, "Husbands, love your wives, even as Christ also loved the church, and gave himself for it;" Eph. 5:25 "Husbands, love your wives, and be not bitter

against them...Fathers, provoke not your children to anger, lest they be discouraged." Col. 3:19, 21

A Christian husband has a desire to support his family and the burden of caring for the family lies upon the man. His stronger shoulders and natural strength of mind were made to stand up under the pressure of the cares of life. A Christian hus-

band provides adequately for his family. If he enters into a calling for which he is fit, and earns a modest income, it is no disgrace in the eyes of the Lord to live simply, within that income. But it is a disgrace to let the lust for material things of this world, such as leading brand names and "the best on the market", rob the Divine order which God has established for the well being of the family unit.

If the Christian husband must give up a measure of ease in the eyes of his friends, in limiting his standard of living to that which he himself can provide for his family, that is no less than God calls him to.

A Christian husband will seek daily God's will for his life, taking seriously his role in God's order for his family as he reads the precious Word of God. "If any man will come after me, let him deny himself, and take up his cross, and follow me." Matt. 16:24b

The highest duty of the Christian husband is to care for the sanctification of his wife. His model is Christ, who sacrificed Himself for His Church. The husband should not only lead her in a Christian life and walk, but he ought to do everything in his

power, through the Holy Spirit's leading, to make the full blessing of God accessible to her in the Church. At home, by prayer and the reading of God's Word, he must sustain her in spirit, strengthen her feeling for high and heavenly things, and forward her in valuable Christian knowledge.

A Christian husband is, set of God, to be a channel of blessing to his wife and to their children. If a husband loves his wife and children, he will go the way of the Cross before them. He is willing to deny self, giving up his own rights and crucifying the flesh, because it is God's call to him as a husband and leader of the home. The gateway to his spiritual life and blessing is repentance. As the spiritual head of the family, the husband and father must be the first to repent. As the Holy Spirit works through him, he knows that repentance and forgiveness is the only answer.

Moses was one of the greatest leaders in Bible times. God invested him with great authority, yet he was according to the Bible "the meekest man on the earth." (Numbers 12:3) When the people of Israel rebelled against him, Moses would plead

with God and God dealt with the Israelites. When Moses sought to deal with the people on his own power, God dealt severely with him, even denying him the privilege of leading the Israelites into the Promised Land. (Numbers 20:2-12)

A Christian husband will lead out in devotionals and teach the Christian concept to his wife and children, so that they can grow in the spiritual grace and nurture of the Lord. Blessed is the father who takes time to softly breathe a thankful prayer for his loving family and for those who are in need.

A Christian husband will be interested in the friends that their children choose and their activities for the day. He will help to

secure jobs for their spiritual well being and keep them busy and not idle in well doing.

A Christian husband will help wherever he can whether it is in gardening, harvesting, maybe helping with the dishes or tending the little ones at the close of the day. Story time with father has always been and always will be a precious time with the little ones in the home. When father takes the time with them they will never forget that intimate love of their "daddy". Fathers, take time with your children, be they babes, eight to ten year olds or teenagers. You will never go wrong if you take an interest in your children, and be interested in their ideas and happenings in their lives.

Family Ties

Family ties are precious things
Woven through the years,
Of memories of togetherness-
Of laughter, love and tears.
Family ties are cherished things,
Forged in childhood days,
By love of parents, deep and true—
And sweet familiar ways.
Family ties are treasured things,
And far though we may roam,
The tender bands with those we love-
Still pull our hearts towards home.

-Selected

There is a special "vitamin" that a wife needs for her well being. Husband, consider your wife a treasure, given to you by an All-wise, bountiful God. Love her. Honor her. Recognize her talents. Appreciate her efforts. Be considerate of her feelings.

Count the cost...you agreed, "For better or for worse, till death do us part." With tenderness and sincerity express your love for her in some way every day that you live. This daily "vitamin" will make married life far more rewarding for our wife and also for you!

A B C's For a Happy Wife on Father's Day and Every Day!

- A – Admire your husband.
- B – Be cheerful (no drooping).
- C – Communicate – it's very important!
- D – Do tell him you appreciate him.
- E – Enjoy the simple things in life that you can do together.
- F – Focus on his good qualities.
- G – Give and forgive.
- H – Honor him as head of the household.
- I – Invite his care and protection over the home.
- J – Join in with his enthusiasms.
- K – Keep your home (and yourself) as tidy as possible.
- L – Listen when he is speaking.
- M – Magnify the good qualities he has.
- N – Notice him when he is around.
- O – Obliterate grudges and hard feelings toward him.
- P – Pray for him fervently (it availeth much).
- Q – Quickly apologize.
- R – Reverence your husband.
- S – Submit yourself according to the Word of God.
- T – Treat him like a king and he'll treat you like a queen.
- U – Unconditional love is required.
- V – Value him and be understanding.
- W – Welcome him with a warm smile when he comes home.
- X – X-ercise patience and all the things above and...
- Y – You will be a thrilled wife!
- Z – Zion awaits a Christian couple who follows God's will and walks in His way.

Husbands love your wives and your children! Humble yourself, give up your selfish desires and allow the Holy Spirit to direct you into His will and His way for your life. Follow the Lord

Jesus Christ to the foot of the Cross and the transforming love of Calvary will flower your home in a mighty way!

Humbly submitted,
Sister Shirley Frick

FOLLOWING CHRIST

William Root

Jesus said, "Follow me, and I will make you fishers of men." Matt. 4:9. Those who follow after the things of this world are, many of them, pleasure seekers seeking amusement, recreation, sports, fishing after fish, things pertaining to the flesh, but followers of Christ are made fishers of men. These Christ followers are not seeking after worldly things, neither concerned about family cares to the extent that they neglect their service to Christ.

We read of one in Luke 9:57-58 who, "...said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay his head." I believe this example is given to us in Holy Writ, as a lesson of self-sacrifice and self-denial. We as

his followers must become self-sacrificing to the extent that we are made willing, if need be, to forsake comforts of this temporal life to follow him, that we become fleshly poor, so that we may become spiritually rich.

"And he said unto another, follow me. But he said, Lord, suffer me first to go and bury my father." Luke 9:59. This man was more concerned about family relations, than following Christ, as much as to say I will follow you some day, but let me enjoy the family circle a little longer, (procrastination) putting off that which he should attend to at once, more concerned about his fellowman than his duty to his Lord.

This reminds us of what our Lord said to the apostle Peter when he had confessed him the third time, after Christ had given him the prophecy "Then Peter,

turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come what is that to thee? Follow thou me." John 21:20-22.

Peter was to bear his own cross, no matter what John's was. To follow Christ we must bear our own cross, let others take care of their own responsibilities, be sure we follow Christ.

This is a condition of discipleship, "And he said unto them all, if any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke 9:23.

Jesus said to the man referred to above, "Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God." Luke 9:60. Now Jesus did not mean that physical-dead men would bury other physical dead, but that he was not to follow after those who are spiritually dead; let the world take care of itself, you go and preach the kingdom, if you would follow me.

"And another also said,

Lord, I will follow thee; (a good resolution) but let me first go bid them farewell, which are at home at my house." This one starts out alright, but looks back into the world, remembering the "flesh pots of Egypt," so to speak, turns back from following the Master.

"And Jesus said unto him, no man, having put his hand to the plow, and looking back, is fit for the kingdom of God." Luke 9:61-62.

Dear readers, if we must follow a man let us follow one who follows Christ. Paul said, "Be ye followers of me even as I also am of Christ." I Cor. 11:1.

Much has been accomplished by those who have followed Christ, in order to follow Him sin must be forsaken in every form. "He did no sin, neither was guile found in his mouth." I Pet. 2:22.

In order to follow Christ sinful practices must be given up. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is

that good, and acceptable, and perfect, will of God."

Unquestionably this scripture teaches that the follower of Christ, takes upon himself or herself a fully surrendered a transformed life. A transformation takes place, his will is surrendered to the will of God, all sinful practices are to be forsaken, "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. 6:6.

No follower of Christ can partake of the works of the flesh as given in Gal. 5:19-21. "For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live." Rom. 8:13.

"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." Col. 3:5.

Christ's followers forsake all ungodly associates, "Be ye not unequally yoked together with unbelievers." This does not only mean non-professors, those who have never accepted Christ, but it also means those who teach doctrines contrary to the doctrine of Christ.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils." I Tim. 4:1.

Unbelievers fail to keep the commandments of Christ, keeping only a part of them, just what appeals to their liking or is the doctrine of their church. Jesus said, "And why call ye me Lord, Lord, and do not the things which I say?"

Again, "Not everyone that sayeth unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." Matt. 7:21.

Also we are warned to, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves." Matt. 7:1. Paul said, "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:29-30.

How often have we seen this; let us pray for those who are weak enough to be led away by this deception; false teachers,

teaching false doctrine, claiming power without Divine authority, beloved, "Beware".

If we follow Christ we must forsake all our unholy attachments, "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Eph. 4:22-24. We must "Crucify the flesh with all its affections and lusts."

James says, "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the

world is the enemy of God." Jas. 4:4.

Let us notice the reward for following Christ. First it will secure our personal salvation. Jesus himself said so, "And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life." Matt. 19:29.

Let us one and all follow Christ, regardless of what others do. "What is that to thee, follow thou me."

Selected from the
June 1, 1947 issue of
the Bible Monitor

THE NECESSITY OF CHRIST-CENTERED PREACHING

"To God only wise, be glory through Jesus Christ forever. Amen." Romans 16:27

Most preaching today is man-centered. We need to see a return to God-centered, Christ-centered preaching which glorifies God and vanquishes sin in the individual. The average church today has surrendered to the enemy. Its preaching is weak pabulum at best, temporarily

satiating the appetite while the body wastes away from malnutrition.

We who hold fast to the Word of God and read and study it daily have a foundation of truth. Jesus said in John 14:6, "I am the way, the truth, and the life: no man cometh unto the Father, but by me." Mark 16:15 says, "Go ye into all the world, and preach the gospel to every crea-

ture." We therefore should be preaching the gospel of our Lord and Saviour Jesus Christ.

Take special note of the benediction at the end of Romans, of which our text is the last verse, "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith." This is not easy to be understood. It takes time, as well as faith for these truths to take hold of us.

The first chapter of Second Peter, verse 10, tells us to, "...give diligence to make your calling and election sure: for if ye do these things, ye shall never fall." The key thought of all this is Jesus Christ. Only Jesus can center us and be our foundation of truth.

The worldly churches are constantly searching for new things to do and new programs to invoke to keep their people happy and entertained. Jesus is the same yesterday, today,

and forever. When we put our full trust in Him, we no longer need to "walk through dry places, seeking rest, and finding none." (Matthew 12:43)

There is no imperfection in Him. He is our rest, our hope, our way, our truth, and our life. There is no shadow in Him. He is all light. He said, in John 8:12, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

These thoughts became more real to me during the recent "Easter" holiday. Many endeavor to wish you a "Happy Easter." Since Easter is a pagan holiday and occurs roughly the same time as Passover and also the time of Christ's Resurrection, it is a generic term. People can celebrate Easter without giving a thought to Jesus Christ. Likewise, the modern, apostate church can "worship" without giving thought to Jesus Christ.

The main occupation of the minister of the gospel, therefore, is to constantly remind those who gather in His name of "Christ, and Him crucified." (1 Cor. 2:2) If we read the first chapter of First Corinthians, we find Christ's name mentioned at

least fifteen times. In verse 24 Paul calls Jesus Christ "the power of God, and the wisdom of God."

The age-old question is still being asked: "How can we find

God?" The answer is simple: you find Him through His Son, Jesus Christ. This should be the emphasis of our preaching.

Brother Lynn H. Miller

OUR RELATIONSHIP TO THE LOVE FEAST SERVICE

Melvin C. Roesch

At this time of year, there are usually a number of love feast services conducted throughout the brotherhood, and we wish to bring a few thoughts to you, concerning this blessed privilege we have, that it might help us get to a better understanding of the sacredness of the event, and to the condition, that we as individuals should aspire to, in order that we can realize the intended blessing from this service.

In consideration of this subject, I realize there are two fundamental questions raised, with reference to fitness to participate in the love feast service:

1. The question of faith in the sacraments to be observed, and in the fundamental doctrines of which they are emblems.

2. The question of loving obedience or willing attitude of heart to live up to these truths.

In Rom. 14:23, "And he that

doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." This verse in connection with the preceding thought with which it is used in the chapter, possibly implies more to the eating of meats, which Paul was discussing. I believe the teaching of this verse can also be applied to the communion service, for we have other scripture that will bear testimony to the thought revealed here: That is, if we partake of this service, doubtful of the things for which the Lord intended this service, we stand in a condemned condition in the sight of God; also the plain fact, "for whatsoever is not of faith is sin," would place us in the act of committing sin, if we partake without having faith in them. So it would behove us to take heed to II Cor. 13:5, "Examine yourselves, whether ye be in the faith; prove your own selves. Know

ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?"

The above scriptures are the foundation for the reason that we as a church do not believe in Open Communion, with other people. It is our contention that for others to commune with us, who didn't have faith in those things, would be, sin unto them and also a sin for us to allow it.

It seems to me, in the light of the scripture, that we should endeavor to thoroughly examine ourselves, as to our faith in this service as instituted by our Lord, and to the fundamental doctrines of which they are emblems, which were given unto us by Him also.

Under No. 2, the question of loving obedience, and willing attitude of heart in living up to these truths, is just as important as the first, as they will work and agree together. It has been said, "An opinion, is an idea that you hold, a conviction is an idea that holds you." I think when we become thoroughly convicted; we will receive gladness, and be joyful in loving obedience to the Lord's teachings.

A few thoughts in the aforementioned considerations have been taken from the report of a

committee that was appointed for this purpose as given in the "Gospel Messenger", of April 28, 1923, also a few of the following, to whom we give the proper credit.

Scriptural teachings on the subject:

(1.) In order of services, as instituted by our Lord, He first washed his disciples feet, as an example of loving, humble service; then he ate with them a meal, which Paul calls the Lord's Supper, in token of Christian fellowship and brotherhood; and last of all, he instituted the communion of His body and blood.

(2.) Concerning the communion observance, the scriptures may be summarized as follows:

(a) The basic truth, as taught by Jesus in John 6:48-63, i.e., Jesus is the bread of life. Anyone eating his flesh and drinking his blood has eternal life. The Word and the Spirit constitute the life, available to the believer.

(b) This basic truth, Jesus enshrined in the sacrament of the loaf representing his body ("the word made flesh"), and the cup symbolizing his blood ("poured out for the life of the

world.") Matt. 26:26-29, Mark 14:22-25, Luke 22:14-23. Paul also understood the sacrament of the communion to symbolize participation in the death and life of Jesus Christ. I Cor. 10:14-17, 11:23-26.

In John 6:53, "Then Jesus said unto them, Verily, verily, I say unto you, except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Again in the same chapter, verse 56, "He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him." From these scriptures we notice the necessity of participation in these emblems that we may have life.

I Cor. 11:26-30, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep." Paul shows us there is a condition of unworthi-

ness which would place a person under condemnation, yet, he gives a rule whereby the objection can be removed, and that, by self examination, I don't think the Apostle puts forth the thought, just that we may examine ourselves, in order that we may have a knowledge of the objectionable cause, but that we should examine ourselves, and if we find sin, the logical thing is to correct it by the scriptural way.

(1.) Some of the things which the scriptures mention as disqualifying are as follows: insincerity, hatred, faction, strife, jealousy, malice, railing, covetousness, reveling, fleshly lusts, adultery, wickedness, ungodliness, denying the Lord.

(2.) The scriptures teach that under such circumstances it is "impossible to eat the Lord's supper", and that those who are thus "guilty of the body and blood of the Lord" are not benefited, but rather made worse, and because of their guilt "eat and drink judgment unto themselves."

(3.) In order to participate in a worthy manner, the communicant must experience in his heart the identification with Christ, which these emblems signify.

(a) An acknowledgment of unworthiness within ourselves.

(b) Living faith in Jesus Christ, as our all sufficient Savior.

(c) Loving, loyal obedience to Him as our Lord.

In the light of the scriptures, there is much more to Christian living than we think. Especially this service which concerns us so very much, because our spiritual life depends on our regard for it, and the fact that we are worthy, or unworthy to participate in this service.

I have used this as a love feast service, so as to be able to include the service of feet

washing, which is given to us for a spiritual cleansing, and in connection with the supper and communion, which is not a complete service without feet washing.

My desire is that we might be more concerned with our attitude towards this service that we might correct the disqualifying things whatever they might be. And I am sure the Lord will take care of the blessing.

Selected from the
June 15, 1947 issue of
the Bible Monitor

BIBLE STORY

ABRAM RESCUES LOT

Genesis 14:1-24

Abram's nephew, Lot lived in Sodom. Sodom and Gormorrah were very wicked cities and why Lot chose to live in Sodom is a mystery. The cities of that day had high walls around them and I suppose that Lot may have felt that he was protected by living within the city.

At about this time there were four kings who were agreed together and they made war against the five kings of the Jordan plain and overcame them. The kings of the cities of Sodom

and Gomorrah tried to run away, but possibly for fear of running into the enemy they were forced into a part of the land full of tar pits which they fell into. Most of the people of Sodom ran to the nearby mountain to escape but for some reason Lot didn't run away and was captured by the enemy who took him and his family and everything he had. The armies of these four kings looted the city of Sodom and took everything of value that they could carry besides making pris-

oners of all who remained in the city.

Now one of those who escaped from Sodom came to Abram and told him what had happened, and that Lot was taken captive. Abram was concerned for Lot and he armed 318 of his trained servants and with the help of three of his neighboring friends, pursued the enemy unto the city of Dan which was over 100 miles from Sodom. At night Abram attacked the enemy by surprise and chased them to a city called Hobah, which was close to a city named Damascus, about 40 miles from Dan. Abram brought back Lot and all of his family and the people that were

captured with him besides their stolen property.

Even though Lot had chosen the best of the land for himself, Abram remembered that Lot was his nephew and risked his life to rescue him. God has promised to give Abram all the land He had shown him. Abram believed God and trusted that He would help him overcome the enemy.

God has promised to give us a home in Heaven if we will only trust and obey Him. Heaven is our promised land and if we believe in God and His Son, Jesus, He will be with us in the time of trial and deliver us from the enemy.

Brother Rudy Cover

OUR FOUNDATION

Ezra Beery

For other foundation can no man lay than that is laid, which is Jesus Christ. In the first place, we might say that a foundation is the formation of stone, cement, wood or something supporting a building or object of some kind, but this is something different. Jesus Christ is our foundation and we should build our hopes on this establishment or support.

God in His wisdom, secured or furnished this foundation, even before the world was. In the

day and age in which we live, there seems to be a good many structures being built, using most any kind of material. Yet all claim to be building on the Sure foundation.

If we study the word, we will soon recognize the fact that the Bible is a prepared word for a prepared people. (II Timothy 2:19) "Nevertheless the foundation of God standeth sure, having this seal. The Lord knoweth them that are His. And, let ev-

ery one that nameth the name of Christ depart from iniquity."

Surely with this unchangeable foundation to rely upon, we as a people have reason to rejoice, because we can be known of the Lord if we depart from iniquity.

Here we find that the material must meet the requirements of the builder. We are all of this building, and the only sure guide we might have in being of the right material is God's word. In His word we find many commands and ordinances, all prepared for our use.

Each one of us have at least one talent. If we fail to make use of the talent God has given us,

we are weakening our spiritual structure. As we see and hear the many professed people of today, and compare their teaching and living with the word and teachings of Christ, the majority of people are surely building on the sand, and doomed to an awful destruction.

Are we as the wise? What will be our reward if we are faithful? (Job 11:18) "And thou shall be secure because there is hope; yea, thou shalt dig about thee, and thou shalt take thy rest in safety."

Selected from the
June 1, 1936 issue of
the Bible Monitor

PRAYER

Prayer must be grounded on the Word

Accompanied with faith

Thus, what's according to His will

God answers – as He saith.

God never fails to answer prayer

In fervency implored;

So, let each need presented be

Before our gracious Lord.

If these conditions be fulfilled

God's blessing will impart

Fullness of joy, and faith, and love

To every waiting heart.

Selected by Sister Ruth Speicher

MARRIAGES

SWIHART – SWEITZER

Sis. Kara Swihart, daughter of Bro. Delbert and Sis. Connie Swihart of Quinter, Kansas and Bro. Devin Sweitzer, son of Bro. Merle and Sis. Cindy Sweitzer of Felton, Pennsylvania were united in Holy Matrimony on March 3, 2007 at Qunter Dunkard Brethren Church. Keep them in your thoughts and prayers as they begin their new life together. They will be residing at: 3522 Indian Rock Dam Road, York, Pennsylvania 17408

ST. JOHN – SWEITZER

Sis. Colette St. John, daughter of Bro. David and Sis. Becky St. John of Pioneer, Ohio and Bro. Merlin Sweitzer, son of Bro. Merle and Sis. Cindy Sweitzer of Felton, Pennsylvania were united in Holy Matrimony on April 7, 2007 at Bird Lake Bible Church, Osseo, Michigan. Keep them in your thoughts and prayers as they begin their new life together. They will be residing at: 15998 U. S. Hwy 127, Alvordton, Ohio 43501

NEWS ITEMS

GRANDVIEW, MISSOURI

The Grandview Congregation will be holding revival meetings with Bro. Dennis St. John, July 29 through August 5, 2007. Week-night services will be at 7:00 P.M. We will have a Lovefeast the evening of August 4 at 6:00 P.M. Other services on Saturday, August 4 will be preaching at 11:00 A.M. and Examination at 2:00 P.M. Sunday, August 5, we will hold services at 10:00 A.M. and 2:00 P.M.

All are welcome to come and worship with us! Even if you can't attend, please remember our evangelist and congregation in prayer for that revival.

Sister Deena Andrews

PLEASANT HOME, CALIFORNIA

The Lord Willing, Bro. Justin Beck of the Bethel Congregation will be holding our revival meetings at Pleasant Home Congregation in Modesto, California. Starting July 22 through July 29, every evening at 7:00 P.M. Pray that the inspired messages that Bro.

Justin has for us will fall on good soil that will revive us and bring the lost home. If you cannot attend, please pray for these meetings.

Sister Carol Walker, Cor.

THANK YOU

Wish to express my thanks for so many cards, phone calls, and gifts I received for my 90th birthday. Also I thank my Lord for so many years. May God bless you one and all.

In Christian love,
Brother H. Edward Johnson

THANK YOU FOR THE CARD SHOWER

The family of Della V. Beeman, who celebrated her 100th birthday on April 5, 2007, wishes to thank all who responded to our request for a card shower for her. She celebrated her special day with sixty-five members of her family, including four of her brothers and sisters. The tribute paid to her was one of great honor, remembering her life long devotion and love of our Lord, her concern for the salvation of young people, and her appreciation of all in the church who were her friends. Her example as a godly woman who loved her family was mentioned by all who spoke. We are blessed beyond words to have her as our mother. Thanks to all who sent such beautiful cards, including notes of kindness, well wishes, and prayers for her historical day. God has favored her with His many blessings.

Don Beeman, Colin Beeman, Steven Beeman,
Mary Bowers, Lucille Taylor

ADULT SUNDAY SCHOOL LESSONS FOR JULY 2007**July 1 – Whoredom in the Land – Hosea 1**

1. What do the names Jezrell, Loruhamah, Loammi mean? How are they applied?
2. Why does it mention Judean kings then proceed to give these prophecies against Israel?

July 8 – Not Baali, But Ishi – Hosea 2

1. How was Israel committing whoredoms? How do we apply this to our day?
2. What brings about the change so that they will call God “Ishi” (my husband)?

July 15 – Spiritual Adultery Brings Spiritual Destitution—Hosea 3:1-4:5

1. How are we bought and what impact should that have on our lives?
2. What are the results of not responding to God?

July 22 – Lack of Knowledge, Lack of Understanding, No Lack of Backsliding – Hosea 4:6-19

1. What knowledge did they reject? What was the result?
2. What is the point of the imagery in the latter part of the chapter?

July 29 – Seeking A Cure With the Wrong Physician – Hosea 5

1. What did they do when they needed help?
2. How can we respond differently?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR JULY 2007

July 1 – Second coming of Christ – Matt. 24:29-30, I Thess. 4:14-18, 5:1-6, II Thess. 2:1-17

1. What will be the signs of His coming?
2. How should we prepare?

July 8 – Come Unto Me – Is. 55:1, Matt. 11:28-30, Luke 14:17, Rev. 22:17-19

1. To whom is the invitation given?
2. What is the result? Of accepting or rejecting?

July 15 – Healing of the Blind Man – John 9:1-41

1. What was the significance of washing in the Pool of Siloam?
2. How are the responses of each party like/unlike our responses today?

July 22 – Feet Washing – John 13:1-17

1. What was Jesus trying to teach His disciples in this ordinance?
2. What two views of church authority do we see in Peter's response?

July 29 – Anointing – Mark 6:12-13, James 5:13-18

1. What is the responsibility of the sick?
2. What is our responsibility as the ones watching/anointing?

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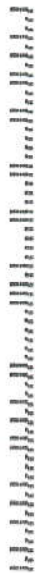
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BIBLE MONITOR

VOL. LXXXV

JULY, 2007

NO. 7

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

BE CAREFUL WHERE YOU STEP

O be careful where you step, There are dangers that abound;
Then be sure to guide your feet, Where no evil can be found.
In the strait and narrow way, Only safety is assured,
You in this must ever walk, If you wish to please the Lord.

O be careful how you step, You must shun eternal woe,
There's no path you can retrace, Choose the right then, as you go.
And keep moving right along, Be not idle by the way;
Ever watch the road you tread, So you do not go astray.

O be careful as you step, On the road that leads above,
With the Gospel for your guide, Let your feet e'er move with love.
By the single eye of faith, You the perfect way can keep
That will lead you up to heav'n, There the great reward you'll reap.

Then be careful where you step, yes, be careful how you step,
O be very, very careful how you step; how you step;
In the strait and narrow way, As you walk from day to day
You must ever then be careful as you step as you step.

-John R. Bryant

SAFETY

"Better safe than sorry," is a slogan that we often hear. It carries a message of warning to exercise diligence in our journey through life. Danger is so prevalent that many warnings must be issued concerning our safety. A great effort is made to make people aware of the risks that could endanger their health and even their lives.

There are constant reminders to buckle up seat belts when driving. There are warnings issued on the job about dangerous distractions that could harm the worker and his co-workers. There are many health-centered warnings that concern our bodies' welfare. We are glad when we do not need to deal with second hand smoke in a restaurant. We are glad when designated

drivers are available to get partygoers home safely. Some warnings remain just warnings; others have the force of law behind them.

While we may question the need for laws to control these dangerous behaviors, we are glad that those who live dangerously may be prevented from harming themselves and innocent bystanders. This invasion of privacy is justified on the basis of the good that is done for a greater number of people. Thus the fun of one person may be compromised but these laws protect many others.

If the Golden Rule were the defining rule in everyone's life there would be no need for the government to legislate this behavior. If people wished to do to

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MILTON COOK, Editor; 1138 East 12th Street, Beaumont, CA 92223.

LYNN H. MILLER, Assistant Editor; 70 Round Barn Rd., Newmanstown, PA 17073

KEITH BAILEY, Associate Editor, Cottage #2, 1010 Taywood Rd, Englewood, OH 45322.

DENNIS ST. JOHN, Associate Editor; 21397-B50, Bryan, OH 43506.

others, as they would want done to them, there would be no problem in desisting from an activity that could harm others. Such is not the prevailing attitude of society so the government has legislated against dangerous behaviors.

Obviously we should be concerned about our physical safety. It is right to be concerned. God has created our bodies in His image, so we should be concerned how we care for them. They should be handled with respect, seeking what is best for each one. This limits the behaviors we engage in. They have been given to us to use and as the earthly home of our eternal souls.

While being concerned about our physical wellbeing is commendable, are we as concerned about our spiritual wellbeing? It seems many are much more concerned about their physical bodies than their souls. Our bodies are given us for a certain number of years. Our souls are eternal. Although our physical bodies perish, the indwelling soul continues to exist throughout eternity. It is wise to care for that soul.

Many behaviors dangerous for our physical bodies are also dangerous for our souls. Im-

moral activities harm both the soul and the body. The pernicious habits that ruin the physical body also harm the soul. They are not just physical issues but moral issues as well.

Paul wrote to the Philippians that his warning was not given to be hard on them but for their safety. He warned them about the dangers surrounding believers. Christians live in a world hostile to the values of the Bible. Christians live in a world where there is much evil. Many lurk to lead the unaware into wicked activities. The Christian must be aware of false teachers who seek to lead the unwary astray.

Through deceit and compromise, many are led astray. Dangers are coated in a veneer of fun and games so the danger is hidden from the view of the one endangered. Satan does not openly show the dangers of his enticements. He does not want the one enticed to have any qualms about the activity he is being lured into. He especially does not want that one to know the eternal outcome of the activity. Satan was not honest with Eve in the Garden of Eden and he is no more honest today.

Spiritual safety can come only as we are vigilant, ever look-

ing for the evil lurking in what Satan portrays as harmless, fun and exciting. An unguarded moment can lead to serious consequences. We must remember that anything displeasing to our Heavenly Father is sin. If we are accountable to our Heavenly Father than we must live as those who would fear to offend Him and bring shame upon Him. Our little, unimportant, thoughtless act may be the very act of disobedience that could allow sin in our

lives. When we allow sin in our lives we are living dangerously. If we are living dangerously, we are ignoring the safety precautions He has given us throughout the pages of the Bible.

He wants us to live safely physically. He especially wants us to live safely Spiritually.

Are you as careful about your Spiritual safety as you are about your physical safety?

M.C.Cook

ARE WE GLAD?

"I was glad when they said unto me, Let us go into the house of the Lord." Psalm 122:1

Are we glad? Does our heart rejoice within us at the prospect of entering God's house? We see by this verse that the writer did not enter God's house alone. He usually worshipped with others present. Yet there is nothing wrong with worshipping alone in God's house. The emphasis here is unity of Spirit. Psalm 133, verse one says, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" When we take these two verses together we see the importance of corporate worship.

This writer enjoys being the first one at the worship service.

There is something indescribable about being alone in the meeting-house. The thought of how many years ago the people of God got together and built a place where all could come to hear the Gospel and worship in Spirit and in truth. This idea is thrilling to me. Knowing how much was sacrificed and how many gave so much of themselves for the sake of souls: we are glad to be found there.

Joel 2:21 tells us, "...be glad and rejoice: for the Lord will do great things." His promises to us are rich. Proverbs 10:22 says, "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." Are we glad? Do we rejoice in the Lord? Do oth-

ers know that we serve a mighty, powerful God? David was glad to go into God's house. He was the apple of God's eye. Jesus set the example for us to follow. He often communed with God alone somewhere, but likewise He communed with His brethren. Both are a blessing and both are necessary.

Many today feel that it is not necessary to worship with other Christians. Gathering to sing, pray, and hear the Word preached

is a blessing, but many are not blessed by gathering together. Are we judgmental? Do we turn some folks off with a "holier than thou" attitude? Do we offer the pure Word of God? May God help us to see our need for earthly fellowship with those who desire to rightly divide the Word of God that we may be able to say, "I was glad when they said unto me, Let us go into the house of the Lord."

Brother Lynn H. Miller

FOR THE JOY THAT WAS SET BEFORE HIM

"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. 12:2. What gives him joy? "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Luke 15:7 "Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth." Luke 15:10

He desires that we have joy also, in the discourse of His disciples, on the eve of Gethsemane He said, "These

things have I spoken unto you, that my joy might remain in you, and that your joy might be full." John 15:11

The reason for His coming is stated in Isaiah 61:1-3. Verse 3 states, "To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." See also Luke 4:16-22

As His suffering came before His joy, so we may weep before we rejoice. Psalm 30:5, "For his anger endureth but a moment; in his favour is life:

weeping may endure for a night, but joy cometh in the morning." Psalm 126:5-6, "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." John 16:20-22, "Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the

child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

Rejoice that your names are written in heaven. See Luke 10:17-20.

May we all hear those wonderful words of our Lord, "...enter into the joy of thy lord." See Matthew 25:14-30.

God bless you all,
Bother William Carpenter

HEALTH, WEALTH, AND A LIFE OF EASE

If I am God's child, Christ's friend, a member of Christ's body, the salt and light of the earth, God's temple, and God's workmanship, then why do I not have perfect health, abundant wealth and a life of ease? If I am united with the Lord, bought with a price, redeemed and forgiven, and assured that all things work together for good, then why do so many of the healings, successes, opportunities and funds seem to be in the enemies' camp?

The answer is that God's ways are not man's ways and

God will accomplish what He pleases in His own way, with His own people, at His own place, and His own time. The Bible is filled with examples of blessings that were to the "unchosen" and rejected sometimes months and years before the promises were fulfilled to His people.

Abraham was given a specific promise of a land inheritance and descendants numbering as the stars of the heavens, but the timetable seemed to have run out. Abraham and Sarah had no descendants and no landholdings twenty years after the prom-

ise. Surely God knew the deadness of their bodies and would not Ishmael be the solution and "quick fix" for such an impossible situation? Isaac's birth to this aging couple and later his salvation from death as a human sacrifice came through two "last minute" miracles. Even then, God appeared to work slowly because Ishmael had twelve sons (called princes in Genesis 17:20), and Isaac begat only one set of twins. Who appears to be blessed at this point?

The word of the Lord stated that Jacob was loved and Esau was hated. Yet the hated son had eleven dukes and his line produced eight kings before the Israelites had their first king (1 Chronicles 1:43). Who seemed to be the more blessed?

The Lord gave unto Esau Mount Seir, to possess it, but Jacob and his children went down into Egypt. For more than four hundred years! Stephen in his answer to the high priest makes it sound even more dire. "So Jacob went down into Egypt, and died, he and our fathers." (Acts 7:15) Is this the death of the Almighty's plan? Hardly. It was prophecy fulfilled. The twelve sons of Jacob, although not kings and dukes or princes,

will have their names written on the gates of the great city, the holy Jerusalem. And Abraham, God's man of faith, has yet to see that city which has foundations, whose builder and maker is God.

David, anointed king, lived as a fugitive. He ate hallowed bread in hunger, wielded a borrowed weapon, and feigned insanity. His enemies incessantly pursued him. He sometimes fought; he sometimes fled hiding in caves, woods, and in the rocks of the wild goats. When he moved from the woods to civilization, it was to the Philistine city, Ziklag, before taking his rightful place as king. Once established in the palace, could not this man after God's own heart build a temple for the Lord to replace the tabernacle that had come through the wilderness? Sounds like such a noble idea! God had other bigger plans, plans for a future, after David's death: Jesus Christ would be known as the seed of David, and God of David, and the Root of David.

Today as dreams are crushed, prayers and petitions unanswered, and families split by death, illness, and divorce, I know God is faithful to His promises. He is my peace which passeth all understanding, the fulfiller of my joy, the lifter up of

mine head. He will carry me in His bosom, He will hold me with His right hand, and He will guide me with His eye. I am His child and I can call Him Abba Father.

I don't have, and I don't need health, wealth, and a life of ease. I have the God of hope, and the peace of God through Jesus

Christ, who is with me always. I have abundant life.

Jeremiah 29:11, "For I know the thoughts that I think toward you, saith the LORD, thoughts of peace, and not of evil, to give you an expected end."

Sister Mary Sue Moss

MUSHROOMS OR OAKS

All mushrooms are fungi and soon perishable. Some 60,000,000 pounds of mushrooms are produced in the United States each year. A pound of mushrooms has approximately forty calories. Some mushrooms are edible; some are not. Some are poisonous. Be sure of them before you eat them.

Characteristics of mushrooms — they like warm moist climate, decaying vegetation, will come up overnight, especially after a warm rain, and vanish almost as quickly. Experience is needed gathering them. Their structure is of a weak substance. You can't cut lumber out of them or make a flower out of them.

Some Christians function only when the surroundings are favorable. Matthew 13:20-22, parable of the sower. We as professing Christians sometimes

appear over night and disappear just as rapidly. Again we are reminded of the parable of the sower.

As a child we would take walks perhaps three to four miles at a time over the countryside. Nature taught us many things. As you also have experienced in your life there was one particular type of mushroom, which aroused our interest. These we noticed because when they died and dried we would stomp on them, then they would explode in a black cloud of dust. It's amazing sometimes how some things delight us more than others. I believe a true Christian should take a delight in many things because of what Jesus Christ did for us. In his law we should delight and meditate both day and night. (Psalm 1:2)

This particular mushroom that we have been describing is

called a puffball mushroom. In a symbolic sense it ought to teach us a lesson on being so sure of ourselves. May we look back at Paul's message in I Corinthians to the church at Corinth. (I Cor. 4:18-21) There were some who were puffed up, who caused havoc among fellow believers. I'm sure Paul loved them, but he knew if they continued in their pride, it would cause even more trouble than what it had already caused. He knew they were not only perverting the Gospel, but also perverting those who could not think for themselves. If this would continue they would not only deceive themselves but those who were sitting under this influence. They were not using discipline when it should have been used and were puffed up by the immoral behavior over one who was guilty of illicit relations with his father's wife, possibly a stepmother. Some mushrooms are edible but some are poisonous. This was one that was poisonous.

What should the Church at Corinth have been doing in such a case as I have mentioned? Paul states in I Cor. 5:2-5 that they should have "mourned" that he that hath done this deed might be taken away from among

you. That is excommunicated from the fellowship. Then if he or she repents, restore such an one in the Spirit of meekness. Remember all "sin" can be forgiven except the sin against the Holy Spirit. Sometimes we become judgmental and upset over trivial, neutral, petty differences and strain at a gnat and swallow a camel.

There are quite a few poisonous mushrooms mentioned in Galatians 5:19-21 and other places in Scripture. Then there are edible mushrooms for which we ought to have a spiritual appetite. Read Galatians 5:22-24.

Let us consider the thought of oaks. They are a symbol of strength. Mushrooms are not a symbol of strength. There are at least fifty perhaps seventy-five species of oaks in the United States, mainly in the east. A white oak produces acorns in a single year. It takes a black oak two years to produce acorns. We can always learn something new. If we think we know anything we know nothing yet, as we ought to know.

Oak trees are strong and durable; they root deep and wide. I have seen some that were at least five feet across the base of a tree. They need not decayed

vegetation to grow from like the mushroom. That is possibly why a mushrooms life span is only a few days long.

When we started out in the Christian life we started to grow spiritually because we had our faith and hope and roots imbedded in sound doctrine and assurances of better things to come. But I have noticed that some Christians fall from the faith and start looking back. The Bible says these are not fit for the kingdom. (Luke 9:62) Why?

The reason involves many things. One thing is for sure had they continued feeding on truth instead of the decaying vegetation of the world system they would have endured longer. Don't expect to get too far in your spiritual life feeding on mushroom soil.

I'm not sure how long an oak tree might live, perhaps several hundred years. Perhaps we are overwhelmed by the rapid growth of a mushroom, but let us consider the oak. It springs up and starts to grow, it braves many a storm, cold winters, dry summers, yet it endures all these and grows up to be a majestic tree useful for many things such as food for wildlife, shade in a hot

summer day, lumber for building purposes. Sometimes they are used for landmarks. Sometimes even the strongest oak can be uprooted in a twister experience. God expects us to grow.

Abraham dwelt under the oaks. Lot pitched his tent toward Sodom. He lusted after the decaying society of Sodom. His spiritual root system was not able to endure or prosper on the unrighteous vegetation of a worldly society. What about it fellow Christian? Will our righteous soul be vexed as Lot's was by the unlawful deeds of the wicked? There are many things that keep us from growing up to be a strong sturdy oak. It doesn't happen over night. It could take the greater part of one hundred years. Some examples that stunt growth, desires, attitudes, slothfulness, lack of prayer, lack of Bible study, overworked, debt, jealousy, strife, self-centeredness, indifference, lack of love, impotence, love of money.

If we feed on the vegetation soil of the influences of this world system we will never grow up to be a sturdy oak.

Brother Paul Nell

LIVING PEACEFULLY

Kyle T. Reed

As the war clouds gathered over Europe the late part of the '30s and talk of conscription gained momentum in the U. S. many questions concerning the issue arose in my mind and it was necessary for me to find a satisfying answer for each of them. The answer really had to be more than satisfying – it had to be right and in harmony with the peaceful way of life which Jesus so carefully demonstrated to us.

The doctrine of non-resistance which we faithfully promised to follow at the time of our baptism came in for some thorough studying. I literally tore it into bits and tried to find some means whereby I could be justified in accepting service in some part of the armed forces, for you see it would have saved me a lot of criticism and from being the recipient of many derogatory remarks of which I was very much afraid at that time. Then here was the matter of money to consider, for surely money is a very necessary item in life and the liberal army pay was quite a contrast to the thought of being in CPS and having to work for no money and even having to furnish one's own

clothing and whatever else he happened to want to buy including trips home on furlough.

Of course it was not necessary that I limit my thinking to the army and CPS for there was the alternative to military training, i. e., prison, and it came in for its share of consideration. However, I could not see in it the opportunity of constructive work which I believed Jesus would have us doing whenever possible. It is true that many of the Apostles and Christians from that time down to the present have gone to prison and we should be very grateful for that heritage. They did not have such an opportunity as we to choose from. For them it was either imprisonment or going a way which was not in accord with God's revelation to them, of His way of life. They are the one's who in the name of Christ have paid the price that we are now able to enjoy the privilege of living in a manner, through a period of all out war, that is devoted to the upbuilding of our nation.

The men, who throughout the last great war (World War I), stood firmly on their belief of not

bearing arms certainly made an indelible impression on the mind of our government and contributed more than most of us realize to making possible the present plan of Civilian Public Service, for had they not been steadfast, those in authority over us would not have recognized any such thing as conscientious objection to war because of religious training or belief. Let us be grateful to them and let their lives be an inspiration to us to be strong and follow the instruction of Jesus as they did, and as the Apostles and other Christians did before them.

To me Civilian Public Service is the more constructive alternative to service in the armed forces of our nation during a period of universal military conscription of all the youth of our land. It was recognized and approved by the Federal government after the plan was first submitted to it by representatives of the historic peace churches. It is recommended by our Church to its members and it is a period of service in which the Kingdom of God can be glorified.

With all these facts in mind I left home on the dark, rainy morning of May 26, 1942 for CPS. Most boys who entered

CPS were given a week or so of orientation work. They were given the medical immunization recommended for the protection of their health. The work through this period consisted often of washing windows, scrubbing floors, mowing grass, and other general maintenance and clean-up work that needed to be done around the camp grounds. Most of the camps into which we were inducted were abandoned CCC camps.

The buildings usually consisted of several barracks, each of which would house from twenty to sixty men depending upon the camp location, a kitchen and a mess hall, a chapel, two or three office buildings, a recreation building, garages and shops for storing and repairing the equipment. After the period of orientation the men were distributed to different crews to go out and work on project.

At Weeping Water, Neb., I was duly initiated into camp life by washing windows and scrubbing floors and then I went on to the project to work with a shovel, shoveling dirt for constructing a dam. Our work there was largely that of helping farmers gain control of soil erosion which had the upper hand on their farms. By

surveying and laying out their fields on the contour and by filling in and seeding their gullies they could farm and not lose their topsoil. By farming on the contour they also conserved much water which soaked into the soil instead of running off as it usually did when the fields were farmed up and down the hills.

At Terry, Mont., I was among the first sixty men who arrived there from other camps to set things in order for the project work which started as soon as the weather permitted. During the first year there I worked in the pumping plant which supplied water for irrigating approximately 15,000 acres of land. Through the winter of '43-'44 I worked in the caterpillar shop where we overhauled the tractors and heavy equipment used for leveling land on the irrigation projects being developed. The next summer the electrician who had been in charge of the pumping plant the previous year decided to go to the west coast to work, so the responsibility of the plant and supplying water for irrigation to the farmers, fell upon my shoulders. With the aid of another CPS man and a discharged soldier we had no difficulty in keeping plenty of water in the ditches for the

farmers.

In December 1944, I left base camp and went into detached service at Howard, R. I. The work there was entirely different than anything I had ever done, for that is where the state hospital for the mentally ill is located. The next day after arriving there I was placed as an attendant on a suicidal ward where some seventy sick people lived. I worked there for six months and then was transferred to Poughkeepsie, N. Y., to work as an attendant on a suicidal ward in the Hudson River State hospital. The appearance of a mental institution as one drives through the grounds is very attractive but the conditions under which the patients are forced to live inside the walls of the buildings are a shame to our people. A number of unpleasant incidents were caused by some of us who found conditions existing which we could not let continue without voicing our disapproval. By reporting these conditions we caused some regular attendants to lose their jobs and then would follow a period of very unfriendly criticism which after it was all over proved to only strengthen our position and we were respected all the more for what we had

done.

This brings up the question of persecution which is usually associated with the term Conscientious Objector. I believe the word is in itself rather misleading for when we hear it mentioned the first thing we usually think of is someone being whipped or stoned or sitting in a damp, dark prison with bread and water for food; but perhaps Jesus did not mean that we would always be persecuted with physical or bodily abuse when He said, "Blessed are ye, when men shall revile, and persecute you, and shall say all manner of evil against you falsely, for my sake." Notice that besides using the word persecute, He also used the words "revile" and "say all manner of evil against you falsely, for my sake." In CPS I feel quite certain that our mistreatments were limited to being reviled against and having people speak badly of us. Very few C.O.'s were beaten or otherwise abused bodily.

Before being drafted this thought of being reviled against was very, very difficult for me to face. Now that CPS is history for me I can see that the criticism I received from other persons was a very helpful thing.

First of all in facing this prob-

lem we must remember that Jesus said, "But when they deliver you up take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the spirit of your father which speaketh in you."

When we are away from home and someone starts asking us questions we can answer directly or evasively but we should consider the fact that the person asking the questions is doing it either to obtain information, which he sincerely wants to know, or else to put us in an embarrassing position. Usually I believe it is the former. For that reason it is always best to answer directly and really rely upon God to fulfill His promise of speaking through us in such circumstances. If we answer otherwise, we are lost before we start for God cannot speak through mouths that are closed and we cannot become stronger through faith that is not exercised. In the future I believe special study and Bible classes will pay us big dividends for we will be much better equipped to face the problems in a frame of mind which is molded and shaped for God to use. Group discussion brings about a more

thorough understanding of a problem than is usually obtained through individual study but without individual study, group discussion loses much of its value.

The educational program of CPS is worthy of mention. In base camps we studied such things as first aid and accident prevention, foreign language, foremanship training taught by the technical staff, fire fighting, and once a week we had chorus practice. This program was directed by the assistant director and an educational committee. Religious life of the camps was directed by the assistant director and a religious life committee. In every camp where I lived I was called upon to serve on the religious life committee. We planned the church services for Sunday morning and evening, mid-week prayer meetings, and a regular Bible class. Usually Bible study was directly from the Bible but sometimes such courses as Christian Courtship and Marriage and Christian Home were studied. After entering hospital work much of our spare time was devoted to preparing ourselves for relief work abroad as a more positive testimony of our doctrine of non-resistance.

On the evening of V-E Day we had one of the most impressive

services during the whole of my CPS experiences. It was nothing elaborate or lengthy, but it was a meeting of thanksgiving, which came from the very bottoms of our hearts. I've never seen the depth of sincerity any deeper in a whole unit than it was that night. V. J. day made us feel very grateful in our hearts but preceding it was the most atrocious act our nation had ever inflicted upon any other nation – the dropping of the atomic bomb. For the end of hostilities we were very grateful but for homes all over the world which would never again be complete our hearts were heavy.

Our church did very fine work in supporting us financially while we were in CPS and action taken at the last conference was certainly a token of love to us. My home congregation has ever been an inspiration to me and they have supported me both royally and loyally. I feel very keenly my unworthiness of the care and attention they have given me. For all that each of you have done, may I say, "Please accept my sincere thanks. I appreciate everything you have done and will always be grateful to you."

Selected from the July 1, 1947
issue of the Bible Monitor

BUILDING ON (OR LOSING?) OUR FOUNDATION

"If the foundations be destroyed, what can the righteous do? Psalm 11:3

"Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." I Timothy 6:19

It is common knowledge that the greatest need for a sturdy building is to have a solid foundation. The parabolic example of Jesus concerning the house that was built on the rock and the one that was built on the sand is well known to all Bible students and is sung with gusto by young children of most denominations.

The question we put forth is done so not with, we hope, a judgmental spirit but with one of concern. Is our collective fellowship building or losing our foundation? The foundation on which our Anabaptist/Pietistic fellowship was built can be stated as being primarily two things, these being nonresistance and nonconformity.

There are two truths that precede these and from which the foundation comes forth. The first of these concerns the person of the Lord Jesus Christ who is the chief cornerstone. The doctrinal absolutes concerning Him have

been challenged for several years now by various sources.

The first to challenge these absolutes were the Jews and pagans of the time of His journey on earth and directly following. This was to be expected. Who would have thought that the church that was built upon the Rock would be among His greatest antagonists? As time has gone by the challenge has escalated from both sources. His virgin conception and subsequent birth, His sinless life and His resurrection have all been challenged in various means and methods. The underlying challenge is, of course, His Deity. We are all aware of the books, movies and television specials that have been devoted to this devious scheme. Strangely enough, these challenges are supported by many who fill pulpits in our land and other countries.

The truth about the Lord Jesus Christ is found in the Word of God, which is the second foundation that is being challenged. Once again it is to be expected from atheists, agnostics and those who are a part of a false religion. But it is the pulpits of the church itself that seem to be the most vigorous in their

denial. It is becoming more and more common to hear the accusation of being "worshippers of a book".

Jesus Christ built His teachings upon the Old Testament. But the Bible also tells us that He fulfilled the Law and the Prophets. It is a certain truth that it is almost impossible to reconcile many Old Testament truths with the teachings of Christ. But to say that this proves that the Old Testament contains only what man **thought** God was telling them is to deny the infallibility of the Word of God and the teaching of the New Testament that **all Scripture** was inspired by the Holy Spirit.

The other extreme position within the earthly church is that New Testament truths cannot contrast Old Testament teachings. Jesus Christ, Himself, said "Ye have heard, but I say...." There are a few that would have you believe that we are still under Old Testament rites and rituals. The Apostle Paul taught that the Old Testament was our schoolmaster but we are no longer under that schoolmaster.

Are we building on or losing our doctrine of nonresistance? Political pacifism has replaced it in many former Anabaptist churches. The popularity of radio

preachers among our fellowship and leaders may eventually have an effect on this doctrine. Many of our members openly acknowledge that they would use force if anyone invaded their home or put their family in jeopardy. We acknowledge that this is a human reaction. We do not make bold claims as to what we would do in such a situation. But the Bible, according to our foundational teaching, is clear that we are not to use force in any form but to trust in the will and power of God.

Nonconformity is perhaps even a more controversial subject. This foundation has been "revised and improved" according to what we have heard from our pulpits and elsewhere. Because we try to be subject to those who have authority over us, we are alarmed concerning changes taking place. Being specific will not be popular. But not to do so would be meaningless.

The things we mention will not be addressed for the first time. The first that comes to mind is our change of attitude on suitable dress for worship. Dress is not really the issue. The issue is nonconformity with the world. The second thing to come to mind is our change of attitude towards professional sports. Should the

fact that the alcohol industry rules most professional sports have any effect on our attitude?

Are we being careful to continue in our stand on non-resis-

tance and nonconformity?

Brother James M. Hite
816 E. Birch St.
Palmyra, PA 17078-2704

WISE AND UNWISE HEARERS

By E. W. Pratt

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the word, this man shall be blessed in his deed." (James 1:25)

The perfect law of liberty. God on Sinai gave a perfect law. (Psa. 19:7-11) But Christ fulfilled this law and gave us the law of liberty. Christ is the end of the law for righteousness to every one that believeth, to the Jews first and also to the Greek.

The law and prophets were until John, but now the kingdom of God is preached and all men press into it. A new commandment I give unto you that ye love one another for perfect love casteth out fear.

The first greatest commandment is, "...thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength:...And the second is

like, namely this, Thou shalt love thy neighbor as thyself..." Christ said, this do and thou shalt live.

Continueth therein. The praise is at the end of the road, the blessings are for those who overcome.

The doer is like a man who builded a house and digged deep and built his house on a rock. Christ is the rock and the chief cornerstone. This is the stone that was rejected of you builders which has become the head of the corner.

When Solomon's temple was in building all the material was shaped before being brought to the builders so there was no sound of the hammer and it is said the builders found one stone which they said was not intended for the wall so they laid it to one side (rejected) but as the wall was built the time came to the place the key stone and the rejected stone was the very stone they needed.

So we must dig deep to bed rock for our foundation. We might find a fragment of rock lying on the sand, but we would still be building on the sand. When the engineer starts to build a dam he does not stand his foundation on a rock lying on the surface, he digs down sometimes two hundred or more feet to the solid rock.

Out in the English Channel lies a rock called Eddison rock. It lies in the path of ships and many attempts were made to build a lighthouse there to warn sailors, but not until they incorporated the building into the rock and made it a part of the rock did they succeed as all the other structures were swept away. So we must make Christ a part of our being. We sing, "On Christ the solid rock I stand, all other ground is sinking sand."

The unwise hear, but without a foundation build their house on the sand. Oh yes, Christ was a good man but he was only a man, they say. Jesus said the Holy Spirit would convince the world of sin, but they have not believed on Me. Peter said, "There is none other name under heaven given among men whereby ye must be saved."

Some are building on their

own moral lives and good deeds but Isaiah says our righteousness is like filthy rags. How camest thou in here without having on the wedding garment?

Some are calling some of Christ's teachings non-essential. Jesus said, "Teaching them to observe all things whatsoever I have commanded you."

James says, "If ye shall keep the whole law, but offend in one point ye are guilty of all." So though I may have kept the law of commandments but fail to love my brother as Christ loved, I like the rich young ruler, will lack one thing. Twice in Christ's ministry He cleansed the temple in Jerusalem saying, "...Is it not written, My house shall be called of all nations a house of prayer? but ye have made it a den of thieves."

Our bodies are the temple of God and he that defileth the temple of God, him will God destroy. We cannot reserve a part of our bodies for Christ. Christ says we cannot serve two masters, neither can we dedicate a part of a building to God's service and part to the world. God's house cannot be a house of merchandise nor a play house.

The storms come to one and all, our houses will be tested. The storms of life come thronging

fast, their gloom reminds my soul at last, Thou thinkest Lord of me. The soul whose house is built on the solid rock will stand the storm, but the unwise builders will be wrecked. We see many all around us, and great is their fall.

What foundation are you building on? Christ or Satan? On your answer depends your eternal destiny.

Selected from June 15, 1936
issue of Bible Monitor

THEY OWE ME AN APOLOGY

Matthew 6:15, "But if we forgive not men their trespasses, neither will your Father forgive your trespasses."

We have heard the following many times: "They owe me an apology." "I will get them if it is the last thing I do." "The church has wronged me." "I will forgive, but I will never forget." "Bury the hatchet. Just remember where you buried it."

All men are fallible, but the follower of Jesus must follow His blessed example. He said, "Father, forgive them; for they know not what they do." Jesus forgave us before we even asked Him for forgiveness. He forgave some so sinful that it could only be God that could forgive like that. It would not be possible for man.

Many of us have been seriously wronged. We have been misunderstood. People have been jealous of us. These are common occurrences. It is how

we react to them that shows others what kind of people we are.

Jesus taught us early in the Sermon on the Mount, "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." (Matthew 5:13-14) Bitterness will get you nowhere. It only makes you sour to others. All the problems of life should drive us to seek God. He is able to comfort us and to show us the direction that we should go.

Oftimes our selfishness guides us, and we lead ourselves toward sin. In order to elevate ourselves in the eyes of others we beat another person down. This makes us worse than the people who wronged us. Bitterness has a tendency to compound itself, making matters

worse. We are bitter, those who wronged us are bitter, and those around us, seeing our behavior, become bitter also. James asks the question, "Doth a fountain send forth at the same place sweet water and bitter?" (James 3:11) For the answer we must read the entire chapter and take it to heart.

Life on this earth is short. We will never win a soul to Christ with bitterness in our heart. Who are we to think that anyone owes us an apology? Are we any better than anyone else? Did Christ die for us and not for others? Are we too good to forgive one who has wronged us?

All our problems in this life can be solved by looking to Jesus. He paid it all. He is the way, the truth, and the life. (John

14:6)

Do not spend another day in bitterness. Do not waste another hour feeling bad toward someone else. Bad feelings are deadly. Do we not trust God? We trust Him to keep us, to supply our needs, why do we not trust Him to solve the problems of our lives?

In an altercation with another, we can take the first step and reach out to that person. We can allow the grace of God to work. No one is without fault. It just takes one to reach out. May God help us to be peacemakers. Romans 13:8 says it well. "Owe no man anything, but to love one another, for he that loveth another hath fulfilled the law."

Brother Lynn H. Miller

THE DAYS OF NOAH REPEATED

Harold S. Martin

Luke records the words of Jesus: "And as it was in the days of Noah, so shall it be also in the days of the Son of man" (Luke 17:26). When conditions that existed before the Flood are repeated again, then we may know that the coming of the Lord is near at hand. The language is plain. Jesus foresaw that world

conditions at the end of the age would be like the conditions that existed in the days of Noah just before the Flood. And so we need to find out what conditions were like before the Flood and then compare them with the events taking place today, and in this way we can see something about the approaching end

of the age.

The entire record pertaining to the days before the Flood is contained in three short chapters in the Bible (Genesis 4, 5, 6). They are the only authentic record of the conditions that characterized the days of Noah. Secular history does not record the events that took place before the Flood. In Genesis 4:16-24 there is a description of seven striking conditions that prevailed in the days of Noah.

1. THE PRE-FLOOD AGE WAS AN AGE OF GODLESSNESS

Notice the words of Genesis 4:16, "And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden." Cain forfeited God's favor and moved to the land of wandering and his descendants became the founders of a great but godless civilization. Cain went out from the presence of the Lord. He simply did not want God in his company.

The general godlessness of the times in which we live can be demonstrated in many ways. For the most part, people have sold out to amusements, gambling, and sports. Even some church members can enjoy a double feature at the movies, sit up and watch TV until late hours, and

shout at a double-header ball game – but just let the preacher preach overtime on Sunday morning and those same people become quite disturbed. Many can sit for hours and read some secular magazine or a comic strip in the newspaper, but the Bible is dry and dead and uninteresting.

The general godlessness of the times is also noticed in the fact that many tend to put confidence in science and in the achievements of man rather than in the power of God. Instead of looking into the heavens and saying with the Psalmist, "When I consider the heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him?" – many are looking into the heavens and saying, "When I consider the satellites and the space vehicles which men have made, who is God that I should pay any attention to him?" We are living in an age of godlessness and this was a condition that existed in Noah's day.

2. THE PRE-FLOOD AGE WAS AN AGE OF CITY-BUILDING

Genesis 4:17 says, "And Cain...built a city and called the name of the city after the name

of his son Enoch." Up until this time people had lived in the wide-open spaces. They were not crowded into cities. When God created man He placed him in a garden, not in a city. Cities were first built by fallen man and have over the years been marked by wickedness and corruption. In the crowded life of the city, sin develops at an alarming rate. Thus large cities are often beds of crime.

The first great city-building boom took place in the days before the Flood, and we are seeing a repetition of the days of Noah. Less than a century ago, most of our population lived on farms and in small rural communities. But with the invention of laborsaving machinery (the Industrial Revolution) there was less labor needed on the farm and more help was needed in factories. And today a large percentage of the population in many countries live in cities and metropolitan areas close to the factories, and fewer people live on farms. So it was in the days before the Flood.

3. THE PRE-FLOOD AGE SAW THE BREAKDOWN OF THE HOME

Genesis 4:19 says, "And Lamech took unto him two

wives." Lamech was the first man in history to break God's law of creation – one man and one woman. Jesus deplored the abuse of marriage and said that in Noah's day they were "marrying and giving in marriage" (implying "trading" or "swapping" in marriage). Yet from the beginning God made one man (Adam) to be the husband of one wife (Eve), and said, "Therefore shall a man leave his father and his mother, and cleave unto his wife (singular), and they shall be one flesh" (Genesis 2:24).

In our day men divorce their wives for any foolish reason they can dream up. Divorce and remarriage is one of the greatest blots ever to come upon our civilization, and the USA has the distinction of having the largest number of broken homes anywhere on earth. Not too many years ago a divorce was the height of shame. The parties concerned often were so embarrassed that they began life in a new community. Divorces were hard to obtain. The promise "until death do us part" was taken seriously. Churches refused fellowship to those who were remarried while the first partner was still living. Today all this has changed and as a result there

are many twisted, broken homes. Jesus said that the days just before His return would be like the days just before the Flood.

4. NOAH'S DAYS WERE DAYS OF AGRICULTURAL DEVELOPMENT

Genesis 4:20 says, "And Adah bare Jabal: he was the father of such as dwell in tents, and of such as have cattle." This is the first mention in the Bible of cattle raising for a profit. The age before the Flood was a time of great development in farming and in animal culture. Jabal was the originator of commerce. He had a large and prosperous cattle ranch.

Today also is marked by developments in agriculture and animal husbandry. One encyclopedia article (under "agriculture") says: "Great strides have been made in agricultural education in the Twentieth Century. Scientific research has developed many new crops and farm animal breeds. Until 100 years ago, agriculture had changed very little since ancient times." In other words, just 100 years ago, farming methods were pretty much like they had been for hundreds of years before that. But now everything has changed and agricultural development is on the

rise. Jesus included this concept when He talked about the last days being like the days of Noah.

5. THE PRE-FLOOD ERA WAS AN AGE OF MUSIC-MAKING

Genesis 4:21 says, "And his brother's name was Jubal: he was the father of all such as handle the harp and organ." The descendants of Cain who had alienated themselves from God were without hope for the future and so they tried to entertain themselves here in this life with worldly music making. It is surely correct to say that never before in human history has there been as much music as there is in our day. A large percentage of radio and television programs are musical in nature. Records and tapes and stereos are selling rapidly. We are living in an age of swing and jazz and rock n'roll which is beyond description. The words of most hit tunes express everything that is contrary to Christian virtue and to Bible standards.

Music does something to a person. It reaches the seat of the emotions. It can be helpful as well as harmful. The music that is popular today can actually stir emotions so that intense sexual lust, and even murder, can result. Some of the music popular

today has done more to damn the youth of our nation than any other single thing that the devil has on his list. Music making characterized the days before the Flood and this too is a sign of the times in which we live.

6. THE PRE-FLOOD AGE WAS MARKED BY THE USE OF METALS

Genesis 4:22 says, "And Zillah...also bare Tubalcain, an instructor of every artificer in brass and iron." The era before the Flood was a metallurgical age. Brass is an alloy of copper and zinc. Iron is the basic material for all steel. And the Bible says that Noah's days were days when the men were skilled workmen in the use of brass and iron. Iron is one of the necessary metals for modern industry.

The steel industry today ranks at the very top of all industries. It is remarkable how strikes among steelworkers tie up other manufacturers. The price of steel affects the price of many other commodities. As the supplies of wood decreased, men have developed the products of metal to an amazing degree, and today automobiles are made primarily of steel. The ship that plows through the sea is made of metal. Refrigerators and other appli-

ances are made of steel. The implements of farming are made of steel. Early automobiles had a wood frame, a wood dashboard, and even the spokes in the wheels were made of wood. Today we have skilled craftsmen in the use of iron and steel, and our Lord said that when the characteristics of the days of Noah return, then the coming of Jesus is at the door.

7. THE PRE-FLOOD AGE WAS CHARACTERIZED BY VIOLENCE

Genesis 4:23 says, "And Lamech said unto his wives...hear my voice (and) hearken unto my speech, for I have slain a man to my wounding, and a young man to my hurt." Lamech was saying, "I have slain a man because he wounded me. I killed him because he hurt me." He was proud of his own violence and bragged about it.

Human life was cheap in the days before the Flood. It was an age of merciless killing. But has there been any age in human history that was more brutal and more full of acts of violence than ours is today? There are some who will blow another's brains out for the price of a bottle of beer. Wife beating, child abuse, and forcible rape are rapidly increas-

ing. One mother in a fit of anger choked her six-month-old baby to death because "he kept me awake with his crying."

We all know too that nearly every nation on earth is working night and day to prepare greater weapons of war to be used in the wholesale killing of human beings. "But as the days of Noah were, so shall also the coming of the Son of man be." (Matthew 24:37). The violence of the pre-Flood age is magnified many times in our own age.

With Lamech's boast of bigamy and bloodshed in Genesis 4, the history of the line of Cain comes to a close. It was a brilliant generation. It was characterized by factors which are

very much evident in our own generation. These are signs of a civilization which is overripe for the judgment of God.

In light of the times in which we live, none of us can afford to trifle with his soul. If you have never done it, why not turn your life over to Jesus so that you will be ready to meet Him when He comes? Jesus says that no person can come to the Father but "by me."

Note: Additional copies of this tract sent free on request. Ask for our sample packet of Bible Helps.

Bible Helps
P.O. Box 391
Hanover, PA 17331

BIBLE STORY

ABRAHAM AND SARAH PROMISED A SON

Genesis 17, 18:1-15

Abram was 99 years old when God appeared unto him and told him that his name would be changed to Abraham. Abraham means, "A father of a great multitude." God had promised Abraham that He would make a great nation out of him. At this time Sarah had no children. God also told Abraham that Sarai's name would be changed

to Sarah, which means, "princess."

Now we know that when people get old they don't have children born unto them, that is, they usually don't. Sarah had never had any children and I suppose she thought, now that she was old, she never would. But God had promised to make a great nation of Abraham.

As Abraham was sitting in the door of his tent in the afternoon, three men appeared unto him. Abraham was a gracious man and as the custom was at that time he bowed himself before them, got water to wash their feet and had them rest in the shade of a tree until he got them something to eat. While Sarah baked some cakes of meal, Abraham selected a young calf from his herd and prepared it to eat. Then Abraham took the meat with butter and milk, and I suppose the cakes that Sara had baked, and set it before the strangers.

After the three men had eaten they asked where Sarah was and Abraham said she was in the tent.

Then one of the men said that he would return unto Abraham again and by that time Sarah would have a son. Sarah had been listening and when she heard that she would have a son, laughed to herself thinking, "Surely the man must be joking."

Then the man said to Abraham, "Why did Sarah laugh? Is anything too hard for the Lord?"

Yes, Sarah did have a son and called him, "Isaac." And one of the three men that talked with Abraham that day was the Lord. Do we think there is anything too hard for the Lord? Jesus says, "With God, all things are possible."

Brother Rudy Cover

NEWS ITEMS

WAYNESBORO, PENNSYLVANIA

The Lord willing, the Waynesboro congregation is looking forward to revival meetings July 15 - 22, 2007 with Brother Wes Miller from Quinter, Kansas, as our evangelist. We encourage all to take time out to support Brother Wes and these meetings in prayer and attendance.

Sister Jane Valentine, Cor.

SHREWSBURY, PENNSYLVANIA

The Lord willing, the Shrewsbury Congregation is looking forward to another Revival Meeting, beginning July 29 through August 5. Bro. Lloyd Lorenz, from Plevna, Indiana will be bringing the messages. Services will be 7:00 Sunday evenings and 7:30 weekday evenings. Pray for Bro. Lloyd and come and worship and enjoy these meetings with us.

Sister Fern Ness, Cor.

ENGLEWOOD, OHIO

The Lord willing, the Englewood Congregation is looking forward to a Revival Meeting beginning August 19 through August 26. Bro. Robert Carpenter from Plevna, Indiana will be the speaker. Everyone is welcome to attend these meetings. Please pray that God will be with Bro. Carpenter as he brings the messages to us and for the congregation that hearts will be filled and many drawn to Him.

Sister Ruth Speicher, Cor.

**ADULT SUNDAY SCHOOL LESSONS FOR AUGUST
2007**

Aug. 5 – Sacrifice and Burnt Offerings Not Enough – Hosea 6

1. Why would the Lord say He did not desire sacrifice when He Himself had commanded sacrifice?
2. Why is the knowledge of God more desirable than burnt offerings?

Aug. 12 – Like an Unturned Cake or a Silly Dove – Hosea 7

1. What is the message from the illustration of “a cake not turned?”
2. What is the characteristic of a “silly dove” that Ephraim is like unto?

Aug. 19 – The Whirlwind Harvest – Hosea 8

1. Why would Israel cry, “My God, we know Thee”, when they were steeped in idolatry and apostasy? Titus 1:16
2. Explain the sense of sowing to the wind and reaping the whirlwind.

Aug. 26 – The Day of Visitation is Inescapable – Hosea 9

1. What were the primary reasons for the punishment and vengeance that were coming upon Israel?
2. What was the form of recompense that Israel was facing?

**YOUNG PEOPLE’S SUNDAY SCHOOL LESSONS FOR
AUGUST 2007**

Aug. 5 – The Philippian Jailer – Acts 16:23-40

1. For what reason were Paul and Silas in prison?
2. Are you prepared to answer if someone inquires of you about salvation?

Aug. 12 – Naaman – II Kings 5:1-27, Luke 4:27

1. Why do you think Elisha did not come out to meet Naaman when he first arrived?
2. What truths was the Lord God attempting to teach Naaman?

August 19 – Headship – I Cor. 11:1-15

1. What or who is the head that is dishonored in verse 4 and verse 5?
2. Explain in your own words the significance of the Christian woman's veiling and what it means to you personally.

Aug. 26 – Almost Persuaded – Acts 26:1-29

1. What is necessary for someone to be persuaded to become a Christian?
2. What was the primary message that Paul shared with King Agrippa?

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BIBLE MONITOR

VOL. LXXXV

AUGUST, 2007

NO. 8

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

HOW GENTLE GOD'S COMMANDS

How gentle God's commands!
How kind his precepts are!
Come, cast your burdens on the Lord,
And trust his constant care.

Beneath his watchful eye
His saints securely dwell;
That hand which bears creation up
Shall guard his children well.

Why should this anxious load
Press down your weary mind?
Haste to your heav'nly Father's throne,
And sweet refreshment find.

His goodness stands approved,
Unchanged from day to day:
I'll drop my burden at his feet,
And bear a song away.

-Philip Doddridge

VESSELS

We use many different kinds of vessels in our daily labors. We usually call them by other names than vessels. We are more apt to speak of pans, dishes, bowls, vases, cans, cups, bottles, tubs, urns, pots, or flasks. Of course, there are many vessels that are larger than what we can hold in our hands, like the ships that ply the seas or the tank cars that run on railroad tracks. As we think of vessels we have in mind those that are handheld and used in our common tasks. The containers we use are made of various materials. The use of the vessel will determine the material used in its construction. Vessels may be plastic, wooden, metal, or clay. These vessels move liquid and semi-solid ma-

terials from one place to another.

Vessels made from clay are very interesting. A lump of dirt can be molded into a useful object. It would hardly seem possible that a lump of dirt could be changed into a container that we would be willing to put our food in. Yet through the craft and talent of the potter the lump of clay can be formed into a useful vessel. It is then transformed into a hardened substance through glazing and firing. Although it is considerably stronger than a ball of clay, it ever remains fragile. Pottery and china are very useful but care must be taken or when dropped will be broken into many pieces.

The process of changing a lump of dirt into a useful vessel

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MILTON COOK, Editor; 1138 East 12th Street, Beaumont, CA 92223.

LYNN H. MILLER, Assistant Editor; 70 Round Barn Rd., Newmanstown, PA 17073

KEITH BAILEY, Associate Editor, Cottage #2, 1010 Taywood Rd, Englewood, OH 45322.

DENNIS ST. JOHN, Associate Editor; 21397-B50, Bryan, OH 43506.

illustrates the ability of God. God is able to form from the dust of the earth a living body as He did with Adam. That lump of dirt became something more than the molecules that made up the dirt. It was fired with God's Holy Spirit. It was made a living body with an eternal soul. Although he was made in the image of God, man has often forgotten that connection.

God sent Jeremiah to the house of the potter. There he was to observe the potter working with the clay to make it whatever vessel he desired. God used that object lesson to teach that He had the power to shape nations as well as individuals. As clay in His hands we can be shaped as He wills. How open are we to His shaping? How often do we rebel at His direction?

Vessels are conduits. They are used to move contents from one place to another. The baker moves his batter into the oven as a semi-liquid but takes it out more solid. He could never have put the batter in the oven without a vessel. The vessel gives final shape and consistency.

God uses human vessels to move His Word. He called the Apostle Paul to be a special vessel to take the Gospel to the

Gentiles. Paul was God's conduit. Through his work the Gospel was spread throughout the Roman Empire. He was a vessel well used by God.

Our bodies are like the work of the potter. They are formed of the dirt but used as conduits by God. Our bodies are fragile. In many places throughout the Bible, the message is given concerning the impermanence of the human life. There are comparisons made with the flowers, grass, and vapor of steam to illustrate mortality and finiteness of human life. What seems a long time to our human minds is but a moment compared to eternity. God's view of time is different than ours.

Just as we use different vessels in our daily labors so God has a place for many different kinds of vessels in His service. Some vessels receive more honor than others. Some are used for common jobs while others are reserved for special occasions. In our homes we have common vessels stacked in our cupboards and pantries. We place special vessels in the china cupboard. It is often the common vessels though they are not as highly honored which are the most used. God appre-

ciate the simple service of His children.

Paul told the Thessalonians to possess their "vessel in sanctification and honour". They were to use their vessels to honor God. He spoke of "sanctification and honour" in all their social relationships. We have the same duty and responsibility as they did.

Our vessels must be used as conduits to carry God's good news to a lost and dying world. Even with few talents we are re-

sponsible to use those talents. We are not required to be the vessels that we are not appointed to be; we are responsible to do what we have been prepared to do. Our lives and our bodies are the vessels God can use.

Is your vessel God's conduit? Are you the lump of clay in His hands willing to be formed into the vessel He desires?

M.C.Cook

ASSEMBLING TOGETHER

What picture comes to mind when you read Hebrews 10:25, "...not forsaking the assembling of ourselves together..." What does "assembling ourselves together" look like? I envision our usual group of over one hundred people gathering together in our clean, comfortable, seventy-two degree church building. We are all sweet smelling, neatly combed and wearing our Sunday shoes. We tend to sit in the same pew Sunday after Sunday: families with older children toward the front, families with shiny faced, wiggly children toward the back. The older folks

sit on the less drafty side, young girls in pretty dresses and young men in dress shirts are scattered through out. We sing, pray, worship, study God's word, share testimony, encourage each other. We are "assembling together". It is a beautiful interlude to our usual work filled week. It is something we do every Sunday and Wednesday night and the writer of Hebrews reminds us not to let this habit slip.

Although this scene depicts the customary assembling together, I recently witnessed another assembling of the breth-

ren. The men who gathered at the church that Saturday certainly were not in their Sunday best! The dress code seemed to be jeans and sweat soaked shirts. Several wore knee high rubber boots and no one seemed to care what their hair looked like. This crew of about thirty men and boys weren't assembled for the typical worship service. They were assembled to complete the dirty, labor intensive task of pouring concrete for the church driveway. Minister and laymen alike worked and sweated together. I didn't hear any preaching or singing, but they were fulfilling the admonition to "exhort one another" as they worked together and encouraged each other along. Together they completed a "good work".

Hebrews 10:25 admonishes us to meet together, but he does not specify that it has to be in a church building! Verse 25 is actually part of a sentence that begins with verse 23, "Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to

provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much more, as ye see the day approaching." Fulfilling the admonition to meet together and provoke each other to good works can take place anywhere and in many forms.

It can and should be part of our weekly, formal worship services, but if that is the only time we meet together we are missing a great blessing. There is a certain sweet fellowship that comes with working together, playing together, and eating together. The next time you are invited to participate in a work day, play volley ball or share a meal with fellow believers, do not view it as just one more thing to add to your schedule. Go in the spirit of Hebrews 10:23-25. Go with the attitude to encourage and be encouraged, to provoke each other to good works and you don't even have to wear your Sunday shoes!

Sister Laura Hawbaker

HOW TO PREPARE FOR A REVIVAL MEETING

PART II - EFFECTUAL PRAYER

James 5:16, "Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much."

Do we want to see souls saved and garnered into the Kingdom of God? Do we want to see God honored and glorified? Do we want to see the church edified and blessed? All these are admirable goals but they will never happen until the local congregation UNITES in prayer for the glory of God.

Unity is essential. We have lost much because of a lack of unity. Members fall away and get discouraged because there is no unity. We cannot have effectual prayer without a unity of purpose among us. How would it be if, at the start of a footrace, everyone would run in a different direction? Who would the young ones follow? Who would win? These are simple questions that demand answers.

Jesus had compassion for the multitudes. Matthew 9:36, "But when he saw the multitudes, he was moved with compassion, because they fainted,

and were scattered abroad, as sheep having no shepherd." We see the multitudes every day. Do we have compassion for them? Do we long to see them saved and a part of the family of God?

First, we must have the burden for souls. Next we must come before the throne of Grace and fervently pray. We must be in one accord. We must be united with a common goal: the salvation of mankind. It only starts with one or two: loved ones, perhaps.

We must look upon the crowd as Jesus did. We must see their desperate, lost condition. Then we must fall on our faces before God, because it is only God who can save them.

We spoke in part one of inviting. It is our responsibility to "compel them to come in" that God's house would be filled. We often shirk this responsibility. It is usually because we do not have the burden for souls that is required not only to invite them, but also in order to take them to the throne of Grace. If you do not have the burden, earnestly pray for it.

What else do we need to

make our prayer effectual? "The effectual, fervent prayer of a righteous man availeth much." It has to be fervent, heated, and full of enthusiasm and earnestness. It has to have the honesty of the righteous behind it. We become righteous when we take our sins to Jesus and leave them there and then take up His cross and follow Him. In believing in Him and trusting that His word is true we have the righteousness of Jesus Christ imputed unto us. (James 2:23)

Effectual prayer requires obedience. I John 3:22 tells us, "And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." We love Him because He first loved us. Love requires commitment, which says, "I delight to do thy will, O my God." (Psalm 40:8)

Effectual prayer requires humility. II Chronicles 7:14 tells us that if we, God's people, humble ourselves and pray and seek God's face and turn from our wickedness, then He will hear and forgive and heal. We need to forget about all earthly success and trying to "keep up with the Joneses" and all that lifts us up in the eyes of man and seek

God in full humility.

Jeremiah 29:13 tells us that in order to be successful in prayer we must be wholehearted. "And ye shall seek me, and find me, when ye shall search for me with all our heart." If we seek Him with every thing in our being and find Him, the joy we will have we will not be able to keep to ourselves. Some people's journey to God has taken years. When they finally found Him, their happiness in possessing this "pearl of great price" has to be shared with others.

Effectual prayer takes faith. We need to believe God for the souls of men. Matthew 11:24 tells us, "Therefore I say unto you, what things so ever ye desire, when ye pray, believe that ye receive them, and ye shall have them." There is much confusion today concerning this verse, chiefly because people use it to gain material possessions. Though it can be used for that, we need to properly focus on what God wants. What is more important than a soul? "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" (Mark 8:36) Indeed, if we love God, we will focus on what He wants.

Effectual prayer requires the Holy Ghost. The Book of Acts talks about those in the upper room, how that they were "in one accord in one place." They were told by Jesus to "tarry" until they were filled with power from on high. How many places in the Book of Acts does it tell us that they were "in one accord"? Acts 2:4 says, "And they were all filled with the Holy Ghost" and the work that followed in these chapters was a result of all the things we mentioned above coming to-

gether and being blessed by God in the person of the Holy Ghost. Thousands were converted. Are we asking for thousands, or just a few?

How do we prepare for a revival meeting? Put an ad in the paper and hope for the best? Or do we earnestly, fervently, lovingly pray that souls will be saved? Souls die, and churches die because of a lack of concern. May God help us to do all that is necessary to bring souls into the kingdom.

Revive thy work, O Lord,
Create soul thirst for Thee;
And hung'ring for the Bread of Life,
O may our spirits be!
Revive thy work, O Lord,
And give refreshing showers,
The glory shall be all thine own,
The blessing, Lord, be ours.

Brother Lynn H. Miller

WHERE IS GOD?

Job asked the question. Job 23:3, "Oh that I knew where I might find him! that I might come even to his seat!" Job 23:8-9, "Behold, I go forward, but he is not there; and backward, but I cannot perceive him: On the left hand, where he doth work, but I cannot behold him: he hideth him-

self on the right hand, that I cannot see him."

The men of Athens, fearful lest there might be a god whom they did not know, had an altar inscribed to the Unknown God.

There was a vast difference in the questions of Job and of the Athenians, but the answer to both

might be, he is not far from every one of us. Acts 17:27

Job, although he could not see Him, worshipped God. After Job had lost all of his possessions and his children, still worshipped God. Job 1:20-22, "Then Job arose, and rent his mantle and shaved his head, and fell down upon the ground, and worshipped, And said, Naked came I out of my mother's womb, and naked shall I return thither: the Lord gave, and the Lord hath taken away; blessed be the name of the Lord. In all this Job sinned not, nor charged God foolishly." After his body was smitten, Job said, "What? Shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips." Job 2:10b.

Job longed for a daysman. Job 9: 33, "Neither is there any daysman betwixt us, that might lay his hand upon us both." But we have such a one. I Tim. 2:5, "For there is one God, and one mediator between God and man, the man Christ Jesus;"

Job was able to say in Job 19:25-26, "For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God:"

God makes provision to show Himself to people. He shows Himself in nature, Psalms 19:1-6, and in His law, Psalms 19:7-11, that we may live acceptably, Psalms 19:12-14. To Moses and the priests of God, Exodus 20:21. In the darkness, I Kings 8:10-12, II Chronicles 6:1. To us by His Son, Hebrews 1:1-3, John 14:1-11. By His Spirit, John 15:26, "But when the Comforter is come, whom I will send unto you from the father, even the Spirit of truth, which proceedeth from the father, he shall testify of me:"

If we believe in Him and serve Him, we shall be with Him forever. II Thess. 4:16-17, "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught together with them in the clouds to meet the Lord in the air: and so shall we ever be with the Lord." Rev. 21:3, "And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

God bless the study of His Word.

Brother William Carpenter

IF I COULD COUNT THE STARS

God who is infinite, eternal, and everlasting still counts evenings and mornings, years without rain, the one thousand two hundred and ninety days between the taking away of the sacrifice and the setting up of the abomination (Daniel 12:11) and the hairs of my head. He counted in single digits in the days of creation (6), in double digits when the families of Jacob went down into Egypt (66), and in triple digits when he foretold the years His children would be Egyptian servants (430). Perhaps the biggest counting number given in the Bible is ten thousand times ten thousand and thousands of thousands of angels, beasts, and elders (Revelation 5:11). Is this more or fewer than the number of the stars with their names (Psalm 147:4)?

Numbers are fascinating whether we use them to calculate gas mileage, identify a polygon, or assign value to an estate. Scientists use minutely small numbers in a fraction or decimal as in a molecule, or exponentially great numbers, measuring distances to the stars. God measures what man cannot. "Who hath measured the

waters in the hollow of his hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?" Isaiah 40:12

God devoted one whole book – Numbers – to the counting and recording of His chosen people as they made their way from Egypt into the Land of Promise. The divisions were by twelves, representing the twelve sons of Jacob, but unequal in number and land mass and not always in the same order. In the first chapter of Numbers God appoints the tribes and gives names, but not in chronological view. With the omission of Levi and the division of Joseph's clan into the tribes of Ephraim and Manasseh, the assignment is still twelve. More than twenty times the tribes of Israel are mentioned from Genesis 35 through Revelation 21. When the names are given, the lineup is very similar but not a copycat placement. Will the three inscriptions on the south gates of the New Jerusalem be Reuben, Simeon and Gad, who were designated as the south camp in Numbers 2:10? The tribe-seal-

ing event in Revelation seven assigns a different list of twelve. Joseph and Manasseh are listed, and the often-excluded Levi. Dan, who is mentioned in all the other sons-of-Jacob listings, is missing in the Revelation ledger. Since this is the final Bible listing of the twelve tribes of Israel, will these be the New Jerusalem-gate names? God has the blueprint. Twelve apostle names will be inscribed in the New Jerusalem city wall foundations. Judas Iscariot will most obviously be missing, but will the replacement be Matthias, chosen by lot and numbered with the twelve, or Paul, called to be an apostle?

David found that just because God counted frequently it was not always right for him **to do so**. The message was given that the anger of the Lord was kindled against Israel, and He moved David to say, "Go, number Israel and Judah." Although the command from God was to count, did David err and act in the spirit of his own strength? Joab's counsel was wise when he said they didn't need numbers because the Lord God could make his people one hundred times more effective than the enemy (II Samuel 24:3). Sev-

enty thousand Israelites lost their lives to a three-day pestilence due to David's wrongful enumeration. Solomon wisely asked for an understanding heart (rather than a head count) when he was appointed king over a great people, one that could not be numbered nor counted for multitude (I Kings 3:8-9).

God gave exact measurements and materials to be used when he gave instructions for building the ark, constructing the tabernacle, and completing Solomon's temple. Neither is He a sloppy mathematician in redemption. Numbers chapter three demonstrated a very interesting message in math and full redemption. Verse 12 declared that the Levites, instead of the firstborn, would be claimed as His since the Lord smote the firstborn in the land of Egypt. The count of the Levitical males from a month old and upward was 22,000; the sum of the firstborn from the other eleven tribes was 22,273 (verse 43). Sounds close enough to me. But our God of detail asked that five shekels apiece be paid for the 273 firstborn males that exceeded the Levite total. The price was paid in full; there was no slack. Jesus Christ redeemed us fully through

his precious blood as a lamb without blemish and without spot.

This God of detail counts my steps, and the hairs of my head, and His thoughts toward me are more than the number of the sand. May He also see me as the apostles were seen in their bold testimony for Him and were counted worthy, as Abraham was obedient and was counted righteous, and as Timothy and Nehemiah's treasurer were zealous and were counted faithful.

My responsibility is to count

it all joy when I fall into diverse temptations, to count the cost, and to be counted happy when I endure. Paul postulated in a message in Acts and again in his letter to the Philippians. "...neither count I my life dear unto myself, so that I might finish my course with joy. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before."

Sister Mary Sue Moss

PAINTBRUSH OF THE ALMIGHTY

Paul D. Ayres

Those ethereal skies, the vast canvas of God
Their beauty and grandeur of divine genius
There God displays His indelible signature
In sound and sight and sense, His Deity

Take time to see and marvel at His grace
Tomorrow's skies will never be the same
But every nuance of divine grace displayed
Is the catalyst that His omnipotence acclaim

Think of the galaxies of a billion stars
Vast regions of heaven beyond man's sight
The clouds that roll unhindered night 'n day
Speak of the omniscience of divine insight

Relax, let your mind travel with those stars
And watch the golden sunset bathe the earth
Then ask yourself a question at day's end
From whence cometh this and when its birth

The morning sun that gilds the earth and sky
With beauty beyond the mental scope of man
The challenge to scientists to know it all
Should be a clarion wake-up call to man

A falling star now jettisoned from the sky
That descends to earth like a dying breath
To be forgotten that once it burned on high
Giving light and warmth within life's breadth

So we must share His grace of Love and Light
Altho we are only a few in a galaxy of hate
Knowing that our life too is a dying breath
Demands a Godly witness before it's too late

Selected by Brother J. Ross Sines

A MEEK OR PROUD SPIRIT?

"When Ephraim spake trembling, he exalted himself in Israel; but when he offended in Baal he died." Hosea 13:1

"According to their pasture, so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me." Hosea 13:6

"O Israel, thou hast destroyed thyself; but in me is thy help." Hosea 13:9

"When Ephraim spake trembling" sounds like he started out with a meek spirit. But then we find that "he exalted himself in Israel." What caused the change from a meek to a proud spirit? The Bible does not explicitly say, but the next few verses inform us that he turned from the true God to worship a false god and (by implication) led Israel into worship of idols.

In Hosea 12:13 we read, "And by a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." This sounds to us that Israel began by worshipping the true God with a meek and humble spirit. We believe this is true of many church leaders today. They start out with a true desire to follow the leading of the Lord and to win souls for the Kingdom. The Lord blessed their efforts and they went from an average size fellowship to a mega-church. Slowly but surely Satan filled their heart with pride. In place of desiring to bring God the glory only He deserves they competed with other church leaders to become number one.

In order to become even larger they began to compromise Scriptural principles. They lowered the standards for their members in such areas as the marriage commitment, style of dress and other areas of what was once deemed to be of this world. Most of them traded the King James Version for a more popular version.

One of the marks of those known as plain churches is their meek spirit. This is displayed in our manner of dress along with our style of worship. Both men

and women refrain from the wearing of jewelry. Historically the women wore what was known as a cape dress for modesty. The men wore the plain coat in cooler weather and long sleeved shirts and dress pants in warmer weather. They did not use musical instruments for worship. The meetinghouses were without outward symbols. Though some grew to be congregations of appreciable size they did not become mega-churches. Most would start a new congregation if the size grew beyond a certain point. Though this is still true of a few plain groups, most find their members to be dwindling. Is it possible that we have lost the meek spirit of desiring to glorify the Lord Jesus Christ and adopted the proud spirit of the mega-churches with the opposite results? Have we destroyed ourselves, like Israel?

A meek spirit is also not a contentious spirit. Lest we be misunderstood, you can be the plainest individual on earth and still have a proud spirit. Sadly, it has been said of some very plain groups, "They believe in nonresistance but they sure can fight." We are to fight the good fight of faith. But the enemy is to be Sa-

tan and his demons, not fellow church members.

We believe there has been some confusion concerning how we are to maintain a meek spirit when dealing with groups with different standards than we have. A proud spirit is not only contentious but it is also judgmental. It is not our responsibility to judge who will enter Heaven and who will not. However, there is also a difference between being judgmental and being discerning. Warning against the dangers of "idol worship" is not being judgmental, but discerning. Israel's first mistake was in desiring to be like all the other nations around them. Their second mistake was adopting many of their standards. Their final and fatal mistake was in worshipping their false gods and many times trying to mix that worship with worshipping the true God. While they repented time and time again their pride led them back to idol worship.

Each must decide for himself. Is it a meek and humble spirit that gives us the desire to maintain our separation from the world or fleshly pride? Is a proud spirit the reason that plain dress is being challenged? Is the style of the covering being changed a sign of a meek spirit or of pride?

Many today are claiming to have special gifts. Who is getting the glory? Though we have no television, we hear of those who claim they can heal and urge individuals to look to them and, of course, send them their money. Radio preachers compete for the largest coverage. It seems the most popular are those who are blasting what once were Scriptural standards. Are they displaying a meek or proud spirit? What about ourselves?

Brother James M. Hite
816 E. Birch St.
Palmyra, PA 17078-2704

CHRONOLOGY OF THE FOUR LAST DAYS OF CHRIST ON EARTH

B. E. Kesler

"Then came the day of unleavened bread, when the passover must be killed." Luke 22:7. The passover was killed on

the 14th day of the month, Jewish time. This was the preparation day, and it began at the sunset of the 13th day, and ended at

sunset of the 14th day. Christ, our passover, died on the cross at 3 PM, the same time that the paschal lamb was killed.

Soon after the beginning of the preparation day, Christ instituted the ordinances in the upper room. This was followed by prayer for the apostles. Christ now goes into the garden of Gethsemane, where he agonized in prayer to be spared from the tragedy that was soon to follow. Luke 22:39. When he arose from prayer, Judas came with a multitude, and drew nigh and betrayed him with a kiss. Then they took him and led him into the high priest's house. Luke 22:54. "And as soon as it was day, the elders of the people and the chief priests and scribes came together, and led him into their council,..." where he was tried before the Sanhedrin. Luke 22:66.

Then, "the whole multitude arose, and led him unto Pilate." Luke 23:1. This was probably about 6 AM, as it was unlawful to try him before daylight. "And it was the preparation of the passover, and about the sixth hour (of the trial) and he (Pilate) saith unto the Jews, Behold your king. But they cried out, Away with him, away with him,...then

delivered he him therefore unto them to be crucified." John 19:14-16. "And it was the third hour (of the day) and they crucified him." Mark 15:25. When they had crucified him, they parted his garments and cast lots upon them, what every man should take. John 19:23-24.

Jesus Commends His Mother Unto John

"Now there stood by the cross of Jesus his mother, and his mother's sister, Mary...and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son. Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home." John 19:25-27. We have no record of his mother from now until Pentecost.

Darkness Over the Land

"Now from the sixth hour there was darkness over all the land unto the ninth hour." Matt. 27:45.

Jesus Dies

"Jesus, when he had cried again with a loud voice, yielded up the Ghost." Matt. 27:50; Mark 15:37; Luke 23:46; John 19:30.

3PM the time for the passover to be killed.

Jesus is Buried

"And when Joseph had taken the body, he wrapped it in a clean linen cloth, And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed." Matt. 27:59-60; Mark 15:46; Luke 23:52-53; John 19:40-41. About 5PM of the 14th day.

All the Above on the Preparation Day

"And it was the preparation of the passover, and about the sixth hour..." John 19:14, Luke 23:54, Mark 15:42. "There laid they Jesus therefore because of the Jew's preparation day; for the sepulchre was nigh at hand." John 19:42.

The Theft Story

"Now the next day, that followed the day of preparation, the chief priests and Pharisees came together unto Pilate, Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people,

He is risen from the dead: so the last error shall be worse than the first. Pilate said unto them, Ye have a watch: go your way, make it as sure as ye can. So they went, and made the sepulchre sure, sealing the stone, and setting a watch." Matt. 27:62-66; 28:11-15.

Women at The Crucifixion

"There were also women looking on afar off, among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome." Mark 15:40. Those same women were at the sepulchre and saw him buried. Luke 23:55; Matt. 27:61; Mark 15:47.

Spices Prepared

"And they returned, and prepared spices, and ointments; and rested the sabbath day according to the commandment." Luke 23:56. "And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun." Mark 16:1-2.

The Earthquake

"And, behold, there was a

great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it." Matt. 28:2.

The Two Marys and Salome Come To Anoint Him

"In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary to see the sepulchre." Matt 28:1 "And when the sabbath was past, Mary Magdalene, and Mary the mother of James and Salome had brought sweet spices, that they might come and anoint him." Mark 16:1

"Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared...." Luke 24:1. "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre...." John 20:1.

The Angel's Message To The Women

"He is not here: for he is risen, as he said. Come, see the place where the Lord lay." Matt. 28:6. "...he is risen, he is not here, behold the place where they laid him." Mark 16:6. "He is not here, but is risen, remember how he spake unto you

when he was yet in Galilee." Luke 24:6. He had told them that he would be killed and "rise again the third day." Matt 16:21. Then the first day of the week, was the third day from the burial to the resurrection.

The 7th Day Theory

Some claim that he arose on Saturday. The theory is based on the word "dawn." Matt. 28:1. To this it may be said neither writer tells us he rose on the 7th day. Three of them say that he arose on the third day, the first day of the week. Sunday was the third day from his burial to His resurrection, and the first day of the week.

The women understood the first day to be the third day, for they came on the first day to anoint him. It is claimed that, "is risen," Mark 16:6, means that he arose before the 7th day came, which proves that the 7th day theory to be false. If Mary came to the sepulchre Saturday evening and He was risen, then she would not have returned Sunday morning with other women to anoint him.

Besides: the word "dawn" means the early hours of the day, and not the late hours, twilight, of the day. The word for dawn in the original Greek of

Matt 28:1, is epiphoskouse from epiphosko, and is this defined by the following Greek and English Lexicons and Webster's dictionary:

Liddell and Scott, to grow toward daylight.

Groves, to shine upon, to begin the day.

Greenfield, to begin to shine, to grow to light.

Webster, to begin to grow light in the morning; as the day dawns, the morning dawns.

Dawning, Josh. 6:15; Judges 19:26; Job 3:9; 7:4 means the morning hours of the day.

The Bible and these Lexicons agree; dawn, means the

morning.

The Time of The Resurrection

With these definitions of the word "dawn" in both the Greek and English, it is established beyond a reasonable doubt, that the women came to the tomb early Sunday morning. Having "bought and prepared" the spices with which to anoint His body and that He arose sometime between sunset Saturday and sunrise Sunday morning, which places the Resurrection on the first day of the week, Sunday, our time.

Selected from August 1, 1947
issue of Bible Monitor

A MODERN FAMINE OF GOD'S WORD

"Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord: And they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it." Amos 8:11-12

Today we live in a world where the Bible has been REJECTED across the board. Public schools no longer allow teach-

ers to even display a Bible on their desks or bookshelves, yet those of other religions are encouraged to practice them and are even given special privileges to do so. We live in a world where the Word of God is openly insulted and demeaned and no one is able to do or say anything about it.

The truth is, most modern churches do not preach from the Bible, (at least, not from the Bible we use) if they have preaching at all! Modern wor-

ship takes different names and different forms, but it still has this fact in common: modern worship does not bring honor and glory to the Lord Jesus Christ.

Paul said in I Corinthians 2:2, "For I determined not to know anything among you, save Jesus Christ and him crucified." This is simple enough. Even a child can understand it. Nothing made by man's hands brings any glory to God. Exodus 20:25 states clearly, "And if thou wilt make me an altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it." Everything not built to God's specifications has been destroyed. Only Christ and Him crucified will last for all eternity.

The Kings of Israel fell because of unbelief, because it was never in God's plan to have a king over Israel until the King of Glory Himself, Jesus Christ, arrived to set men free. The temple in Jerusalem no longer exists. There is not one stone left upon another.

If we preach Jesus Christ and Him crucified we are of a very, very few. Many preach Jesus Christ in an insincere

manner. In the first chapter of Philippians, Paul speaks of those who preach Christ this way. Paul rejoiced in the preaching of Christ for any reason, yet his reason was totally pure. So should ours be.

We see the world around us. We see the lack of morals, the increase in murder and other serious crimes, the high divorce rate, and we realize that these increases have come about since the Bible has been relegated to "just another book". Now there is a movement to have the Bible taught merely "as literature". Paul would not mind, and neither should we. "Notwithstanding, every way, whether in pretense, or in truth, Christ is preached, and I therein do rejoice, and will rejoice."

We are in the midst of a famine. We should be starting Bible studies in our homes, and at our jobs, and talking scripture with everyone we can. The soil is drying up. We are in the midst of dry, stony soil. Let us sow the seed. We can trust God's Blessed Holy Spirit to give the increase.

Brother Lynn H. Miller

BIBLE STORY

TWO WICKED CITIES GO UP IN SMOKE

Genesis 18:20-33; 19:12-28

Sodom and Gomorrah were two cities, which were very wicked and sinful. The people who lived there were so sinful that God had determined to destroy them. Lot, Abraham's nephew, was a righteous man and lived in Sodom. Why he wanted to stay there with his wife and family, I don't know, but that's the way it was.

When Abraham understood that the Lord had considered destroying Sodom, he pleaded with the Lord about it and finally said, "If there are only ten righteous people found in the city, will you save it?"

And the Lord said, "I will not destroy it for ten's sake."

But there were not ten righteous people in Sodom and the Lord sent two angels to warn Lot to get out of the city before it was too late. So Lot went out and spoke to his sons-in-law, who had married his daughters, and said, "Get out of this place for the Lord will destroy this city." His sons-in-law must have been wicked men because they didn't believe him; not a thing that Lot said could move them out of the

city.

In the morning of the next day the two angels said to Lot, "Arise, take your wife and your two daughters and get out of the city." I suppose Lot still thought he could persuade his sons-in-law to come too, so he still waited. Finally the angels took hold of Lot's hand, and his wife's hand, and the hands of his two daughters and brought them out of the city and they said unto Lot, "Escape for thy life, **look not behind you**, neither stay in the plain but escape to the mountain lest you be consumed."

As they were running away from Sodom Lot's wife looked back and was turned into a pillar of salt. Only Lot and his two daughters escaped from that wicked city of Sodom. To disobey God's word is to invite disaster. Remember Lot's wife.

And Abraham got up early the next morning and looked over the plain toward Sodom and Gomorrah, and behold, and lo the smoke of the country went up as the smoke of a furnace.

Brother Rudy Cover

THE PRECIOUS BLOOD OF JESUS

Harold S. Martin

The atoning blood of Christ is mentioned repeatedly in the Scriptures. Jesus instructed His disciples to engage in a special service (the Communion), and to observe it at intervals down through the centuries so that we might not forget the blood that was shed for us on Calvary.

Throughout the entire Bible there are dozens of references to sacrifices and to blood. Some say that the Christian religion is a gory religion (a religion that finds its delight in the shedding of blood), but the Cross of Christ and the shedding of His blood are the means by which we who were "sometimes afar off" are now "made nigh" unto God. It is the blood of Christ that brings a reconciliation between the sinner and God. This is the heart of the Christian message. It is the foundation of our Christian faith. If we are not clear about the blood of Christ, we cannot be right anywhere. Our gospel is a gospel related to blood.

1. THE NECESSITY FOR BLOOD ATONEMENT

It was our sin that made the crucifixion of Jesus a necessity.

Paul says (in Romans 1) that the mind of man is filled with all unrighteousness, fornication, wickedness, covetousness, envy, strife, malignity, etc. Jesus says (in Mark 7) that from within, out of the heart of man, come evil thoughts, fornication, slander, pride, and foolishness. When measured by the Bible's standard of right and wrong, every human being is found wanting. If we once see ourselves as God sees us, we will say with Moses, "I am unworthy," and with Isaiah, "Woe is me for I am undone."

Your sins may not be exactly like my sins because there are hundreds of varieties of sin – cheating and swearing and envy and adultery – but whatever they are, they put a separation between us and God, and God's holiness demands that sin be punished. Even John 3:16 has a dark side to it. We must never forget the word "perish." Human beings are in danger of perishing. There is something awful from which we need to be saved. Our sins have put a separation between us and God, and so the crucial question is: "How can

God and man become reconciled again?"

In the minds of many salvation is a kind of do-the-best-you-can sort of thing. They look at it as a stack of good deeds set up alongside a stack of bad deeds, and hope that when life is over, the good deeds will outweigh the bad. Thus salvation to such persons is a cheap religious exchange, in which for our goodness, we ask God to forget our badness. Others are foolish enough to believe that all one has to do in order to get reconciled with God is to practice the Golden Rule. They say that the Golden Rule is the only religion any person needs. The problem is that no person has ever kept the Golden Rule continually and perfectly, and therefore instead of saving us, it only adds to our condemnation.

The gulf between man and God is so wide and the separation is so great that no man by his own efforts is able to bridge it. And so God himself (moved by love and mercy), acted on behalf of man – and He himself provided a means of atonement. He sent His own Son into the world, who was crucified at the hands of wicked men, and whose blood was shed from a

Cross – in order that He might justly secure a reconciliation between God and man. You see, Jesus is God – and when Jesus died, God himself was dying. And thus God himself paid the penalty that we should have paid. The Bible speaks of the "church of God" which He "purchased with His own blood" (Acts 20:28).

Years ago there was a guerrilla leader named Shamel, who was fighting against the Czars in Russia. A number of men and their families camped together in the same area. One day stealing broke out in the camp and Shamel laid down the law. He said the penalty for anyone caught stealing would be 100 lashes with a whip. Before long the thief was caught, and it turned out to be Shamel's own mother! Shamel had a problem. Stealing just couldn't be tolerated, and yet he loved his own mother. The punishment was carried out, but after several blows of the whip, Shamel removed his mother from the place of punishment and ordered that the lashes be put upon his own back. He took the punishment in his own body so that his mother could go free. That is what Jesus did for us. It

was our sin that required punishment, but it was God's love that provided the incentive which caused Him to pay the penalty in His own body.

2. THE NATURE OF THE BLOOD ATONEMENT

The New Testament repeatedly says that it was the blood of Jesus that made a perfect atonement for man's sin. Jesus says, "This is my blood of the New Testament which was shed for the remission of sins" (Matthew 26:28). Paul says, "Being now justified by his blood, we shall be saved from wrath through him" (Romans 5:9). Peter says, "You were not redeemed with corruptible things as silver and gold, but with the precious blood of Christ" (I Peter 1:18, 19). John says, "God is light...and the blood of Jesus Christ his Son cleanses us from all sin" (I John 1:5-7). The last book of the Bible says, "Unto him that loved us and washed us from our sins in his own blood" (Revelation 1:5). The Scriptures teach over and over again that the blood of Jesus Christ has made satisfaction for sins, and that in His death, the penalty for our sins has been paid.

The blood atonement is de-

scribed in the Scriptures by the use of a number of phrases and figures of speech:

One of the words is propitiation. The word "propitiate" means "to turn away wrath." God's wrath is heavy upon us because of our sins. It is not that God storms around in the heavens like a man who has lost his temper, but He has a fixed attitude of displeasure with sin. Sin offends God, and God is displeased – but Jesus died to "propitiate" (to "turn away") the displeasure of God. Romans 3:25 says that God set Jesus forth "to be the propitiation for our sins through faith in his blood."

Another phrase is that the blood of Jesus cleanses from sin. Sin lets a crimson stain upon our lives. Martin Luther once thought he saw Satan coming toward him with a huge book under his arm. "This book," said Satan, "contains the record of the sins in your life." Luther replied, "Stop. Here's another book. It says that the blood of Jesus Christ cleanses us from all sin." The fact is – every lie we ever told, every mean and low-down thing we have ever done – can be cleansed by the blood of Christ.

Then too Jesus dies as a

Substitute for us. The word "Substitute" means that He died in our place. He bore our penalty. He stood where we should have stood. He suffered for sins, "the just for the unjust, that he might bring us to God" (1 Peter 3:18). Substitution means that something happened to Christ and because it happened to Him it need not happen to us. Do you remember that the Cross Jesus bore really belonged to a criminal named Barabbas? Surely Barabbas dreaded the day of his execution, but when the authorities came to his cell, they came with good news. They said, "Barabbas, you are a fortunate man. Jesus of Nazareth is going to die in your place. We have orders to release you." And the criminal Barabbas was set free! He was absolved of the charges against him! He was saved from the death he deserved to die! Barabbas went away a free man – not because he was innocent but because Another took his place. And that is how it can be with us.

3. RESULTS OF THE BLOOD ATONEMENT

The atonement is available to anyone, but it only becomes effective for those who believe.

If we believe with genuine faith that Christ's blood satisfies God's penalty for sin, there are several results:

(a) Our redemption is paid. The word "redeem" means "to pay back." The sinner is pictured in the Bible as a slave under sin (Romans 7:4). He has no power to free himself unless someone takes pity upon him and comes to the slave market and buys him from his master and sets him free. Christ is the One who does this very thing for us. The Bible says that "we have been bought with a price" (1 Corinthians 6:20). Philip Bliss caught the essence of this thought when he wrote, "Sing oh sing of my Redeemer, with his blood he purchased me; on the Cross he sealed my pardon, paid the debt and made me free."

(b) Our justification is secured. In the book of Romans we read that we are "justified by this blood" (Romans 5:9). Justification is a beautiful word. It is more than forgiveness. A man may steal from his neighbor, and if he is caught, his neighbor can forgive him – but the man who stole is still guilty of the crime. One who is justified (by way of contrast) is not only forgiven, but he is actually acquitted (declared to

be “without guilt”). One who comes to the foot of the Cross and accepts Jesus Christ and meets the conditions of salvation is counted just-as-if-he had never sinned. He is declared not guilty. He is justified. His sins are canceled.

(c) Our victory is made possible. Revelation 12:11 says, “And they overcame him by the blood of the Lamb.” The blood of Christ has power to make us victors more and more over sin. There are many blasted and defeated lives. There is scarcely an hour goes by that Satan doesn’t bring upon us a fresh attack – and since we are still in the physical body, sometimes we are led into sin. But the power of the Cross is our best defense against evil. We must learn to think often about Calvary and to remember the blood that Jesus shed. When we are thinking about the Cross, and about the price paid for our salvation, and about the lonely Son of God (and His blood-stained hands and feet) – in those moments sin has no power over us! Charles Wesley says in one of his hymns: “Oh for a heart to love my God, a heart from sin set free, a heart that always feels the blood so freely shed for me.” Each of us

should pray often, “Oh God, give me a heart that always feels the blood.”

This has been the core of God’s wonderful plan of salvation. What can wash away my sins? Nothing but the blood of Jesus. Nothing but the blood of Jesus can guarantee the salvation and safety of your soul. And so we urge you today that (if you have never done it), you will say with the hymn writer: “Just as I am, without one plea, but that thy blood was shed for me.” Regardless of how many blotches your past life may have seen, the moment you turn to Jesus Christ in sincere repentance and faith, He will blot out every stain, forgive every iniquity, and treat you as if you were an innocent person. We implore you to pray: “Lord Jesus I know that I am a sinner, and I deserve your wrath. I believe you died to pay for my sins. I am going to receive you today as my Saviour.”

To accept Christ as your Saviour (and to have your sins forgiven) does not mean that you can do as you please and live on in sin – and then walk up to God on the Day of Judgment and demand a share in the eternal reward. Obedience to the commands of God’s word is go-

ing to be a fruit of real faith. In fact, any professed faith in Christ which says nothing about obedience to God – is not faith, but mere presumption. To accept Christ as Saviour means we follow Him as Master.

Note: Additional copies of this tract sent free on request. Ask for our sample packet of Bible Helps.

Bible Helps
P.O. Box 391
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NEWS ITEMS

NOTICE

Those sending donations for the Publication Board please send them to the new Secretary, Kevin Funk, 24107 N Avenue, Dallas Center, Iowa 50063. Continue to make checks out to the Treasurer, David Aungst.

DALLAS CENTER, IOWA

Lord willing, Brother Henry Walker will be holding revival meetings at the Dallas Center Congregation, August 12 through August 19, 2007. Weeknight services will begin at 7:30 P.M. We will have Lovefeast service the evening of August 18. All are welcome to come and worship with us. Pray for Brother Henry as he travels and preaches God's Word.

Sister Laura Hawbaker, Cor.

ENGLEWOOD, OHIO

The Lord willing, the Englewood Congregation plans to hold a Harvest Meeting, September 16, 2007. Bro. Mike Wray has been chosen as our speaker. All are welcome to come and join us for this meeting.

Sister Ruth Speicher, Cor.

PLEASANT RIDGE, OHIO

The Pleasant Ridge Congregation will be having their Harvest Meeting/Communion weekend starting Friday, September 28 through Sunday, September 30. Services start at 7:30 P.M. on Friday. Saturday services start at 2:00 P.M. and Lovefeast at 7:00 P.M. Service times for Sunday will be 7:30 A.M., 9:30 A.M. and closing service at 2:00 P.M. There will be a potluck lunch on Sunday. Bro. Mike Wray from the Plevna Congregation will be the speaker. Please pray for the speaker and the meetings.

Sister Martha Heer, Cor.

ADULT SUNDAY SCHOOL LESSONS FOR SEPTEMBER

Sept. 2 – From Bethel (House of God) to Bethaven (House of Idols)
– Hosea 10

1. What is an empty vine, how can it bring fruit unto himself, and what kind of fruit are we as individuals, and a church, bringing forth today?
2. Compare the fallow ground spoken of in verse 12 to fallow ground in the church and in America today.

Sept. 9 – Bent the Wrong Way – Hosea 11

1. Is God still healing Israel today and if so are they aware of it? (verse 3)
2. How do we avoid backsliding in the church today? (verse 7)

Sept. 16 – Keep Mercy and Judgment, and Wait on Thy God –
Hosea 12

1. Was this an angel in verse 4? Are there other instances in the Bible of men having power over angels? What is the present and future order regarding men and angels?
2. What iniquity was he speaking of? Are we plagued with iniquities today? (verse 11)

Sept. 23 – From What Pasture are you Feeding? – Hosea 13:1-14

1. We may not have molten images today, but do we have idols?
Discuss what could become idols for us today.
2. How does the Christian community and our Churches in particular compare to the situation in verse 6? "They were filled". "Their heart was exalted". "Therefore have they forgotten me".

Sept. 30 – Healing, Love and Restoration – Hosea 13:15-14:9

1. What iniquity caused Israel to fall?
2. Who shall return to dwell under His shadow?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR SEPTEMBER

Sept. 2 – Divine Grace – Psalm 84:9-12, I Cor. 3:10-14, II Cor. 1:12, Eph. 2:1-10

1. What is grace? Describe Divine Grace.
2. What connection is Faith to Grace?

Sept. 9 – Sleep – Mark 13:33-37, Rom. 13:10-14, Eph. 5:14-17, I Thess. 5:5-10

1. Approximately 1/3 of our physical life is spent sleeping, is there a Spiritual sleep?

2. Compare sleep in Eph. 5:14 to the dead in the same verse.

Sept. 16 – Young Man's Fall – Acts 20:1-12, I Cor. 10:1-12

1. How many miracles was Paul involved in?
2. Is the spiritual rock following us today?

Sept. 23 – Leaven – Matt. 16:1-12, Gal. 5:1-9

1. What is the purpose of leaven and why was the doctrine of the Pharisees and Sadducees dangerous?
2. Why is it so important for every individual and every church not only to have a close relationship with God but stay pure and holy?

Sept. 30 – Temptation – I Cor. 10:1-4, James 1:2-3, James 1:12, II Peter 2:4-10

1. Who were the builders in II Peter 2:7?
2. How do we assure worthiness of II Peter 2:9?

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BIBLE MONITOR

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NO. 9

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

CRY OF THE HUMAN HEART

By Emily R. Moore

"I long to know the way of life
The way that leads to peace
The way that from all sin and death,
Will forever bring release.

My soul is filled with fear and dread
I cannot do the right
And darkness dwells within my heart
I long to see the light.

I long for Him! a Brother, Friend, —
On Him, my care I'd roll,
Oh, when will our Messiah come
And fill my waiting soul?"

Selected by Brother Galen Litfin

YE SHALL FIND REST FOR YOUR SOULS

"Thus saith the Lord, Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." Jeremiah 6:16a

Jeremiah was fighting a losing battle. He tried to awaken the people of Jerusalem and Judah to the dangers of their ungodly lifestyle. They had forsaken the ways of God for the ways of the world. As their spiritual condition worsened so did their political, economic and military situation. They were soon to face the destruction of Jerusalem and the Temple and the carrying away of many of the people, but they turned closed ears toward Jeremiah as he warned them to worship and serve God, which was their only hope.

Not only were Jeremiah's warnings ignored, but also he was thrown into a dungeon by the king. The king and his people did not want to hear about God when they needed more present help with their military, economic and political situations. Jerusalem certainly was not a city of peace or rest. Very soon it became a conquered city.

The disquiet of Jerusalem in Jeremiah's time is comparable to the mood of our times. Today is a day of unrest, when men are disquieted.

A man's relationship with God is reflected in his relationships with others. A man who does not have peace with God, or peace within, and is not at peace with others certainly can not have peace. Rest is impos-

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MILTON COOK, Editor; 1138 East 12th Street, Beaumont, CA 92223.

LYNN H. MILLER, Assistant Editor; 70 Round Barn Rd., Newmanstown, PA 17073

KEITH BAILEY, Associate Editor, Cottage #2, 1010 Taywood Rd, Englewood, OH 45322.

DENNIS ST. JOHN, Associate Editor; 21397-B50, Bryan, OH 43506.

sible when the world does not have peace. Peace is impossible without a relationship with God.

A sinner can not serve God. He is at enmity with God, so why would he want to serve God or indeed how could he? To be at peace with God means to not battle against Him but allow Him to have His way. As long as a man is an enemy of God he can not have the peace God gives.

God promises a peace that is past understanding. Whatever the situation around a man, he can have confidence in God. That peace will not be understood by the world nor by those who are weak in faith. Often it looks foolhardy to rely on God when all the power of this world is arrayed against a believer. Many such battles have been won because of a believer's trust in God.

When the believer is at peace with God and has the peace of God within, he can also be at peace with other men in this world. The hope of peace within this world is futile except there is first peace with God. Men of this world are unable, through their own strength and understanding, to have peace other than what is secured through military power. That

peace is false because it is forced. Only peace based on God's peace will bring a true and lasting peace. Peace is not secured through political compromise but through spiritual rebirth.

As the peace of God operates in the hearts of men, men can develop relationships with each other in every area of life. As men are brought together as the blood-bought children of God into the Church, they work together, each using the talent given to him by God. The Church needs the work not only of the ministering brethren but also of the deacons, the teachers and the singers. There is other work, done away from the formal worship services of the church that demands relationships be godly. Whether in relief work, maintenance work or social intercourse, these relationships are necessary.

We have other relationships, which must be built upon the peace of God. The most important is the marriage relationship. Since marriage is a picture of the relationship between Christ and the Church, it is important that husbands and wives relate to one another as those who have the peace of God within. Since God has given his best for

the good of men, it is the expectation that husbands and wives will give their best to help one another. Love is not just a romantic notion; it is the desire for the best for the other person. Marriage can not be self-seeking or selfish.

Relationships are important in many other endeavors in life. We can not hope to have good relationships if the peace of God is lacking. If the peace of God does not rule our every thought and action we are not going to maintain relationships as we should. We become unbalanced

when we are not at peace with God, within ourselves and with others.

Having the peace of God and enjoying its benefits should give us the desire to share that peace with others. We should promote the preaching of the Gospel in word and deed so others can have the same peace that we enjoy.

Are you at peace with God? Do you have the peace of God within? Are you at peace with others? How are your relationships?

M.C.Cook

HOW TO PREPARE FOR A REVIVAL MEETING

PART II

"LORD, TEACH US TO PRAY..."

Luke 11:1

Do the people of God gather and pray for the souls of mankind? Do the people of God have a burden for the souls of men? Do we hear people say, "Praying does not do any good"?

Charles G. Finney said, "I believe any people of God can have a revival on condition that they obey from the heart and unconditionally do the will of God." He preached that Christ died for all men and that all men are commanded to repent. His mes-

sage came straight from the Bible. He called on men to flee the wrath to come. Hell is real. No man in his right mind would want to go there. Finney preached this. He believed in the leading of the Holy Ghost. Prayer became a passion with him.

Prayer is the soul's sincere desire,
Unuttered or expressed—
The motion of a hidden fire
That trembles in the breast.

The last great world-wide awakening for God which dated from 1902 had its beginning in a little group of praying people who in 1898 began to meet Saturday evenings from nine to ten at Moody Bible Institute in Chicago. Attendance increased until each week over 300 people cried out to God. One night two strangers invited the leader of this prayer group to Melbourne, Australia. They were sent there to "find a man" to lead them. Meetings started in Australia. Soon, 1,700 prayer groups had been assembled there. This revival fire spread to Britain, Ireland, and all over the world. By 1904, 30,000 Christians were enrolled in daily prayer groups. By 1905 the country of Wales was in revival from one end to the other. Worldwide, over 100,000 people in five years became Christians, all because a few with a burden for souls assembled in Chicago. Lord, teach us to pray.

Psalms 91:15 says, "He shall call upon me, and I will answer him." Jeremiah 33:3 says, "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."

We have lost enough ground over the years. We as a

church must now go on the offensive. We have all God's power at our disposal. Jesus said in Matthew 28:18-19, "All power is given unto me in heaven and in earth. Go ye therefore...." We can go because Jesus has the power to sustain us and to supply us.

We have the greatest power the world has ever known behind us, yet we seldom tap His Almighty strength. Grant it, Lord, that we may do so. May our chief joy in life be that we see our children walking in truth. May we apply ourselves toward that goal. Jesus has the power. We need to take hold of it and unleash this power.

David Brainerd, the Apostle to the American Indian, prayed, "O that I were a flaming fire in the hands of God!" John Wesley thought in terms of flame and heavenly fire. As he rode through the country preaching the Word he prayed, "Oh that in me the sacred fire might now begin to glow!" He was himself a flame going up and down the land, lighting such candles as, by God's grace, would never be put out.

In the scriptures we get that kind of an impression from Jabez in I Chronicles 4:10, "And

Jabez called on the God of Israel, saying, O that thou wouldest BLESS ME INDEED, and ENLARGE MY COAST, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested." Lord, teach us to pray.

Christ, the chief among ten thousand, the one altogether lovely, the Rose of Sharon, the bright and morning star, is cer-

tainly the world's greatest soul winner. Our guarantee of success is found in our approximation to His method. To all who would win souls He declares, "Follow me." It is our nearness to Christ, our relationship to Christ, following in His steps that determines our usefulness to God. Lord, teach us to pray.

"Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." (Eph. 5:14)

Lord, teach thy servants how to pray,
With reverence and with fear;
Thou dust and ashes, yet we may,
We must to thee draw near.

We come, then, God of grace, to thee!
Give broken, contrite hearts;
Give what thine eye delights to see,
Truth in the inward parts.

Give deep humility, the sense
Of godly sorrow give;
A strong desiring confidence
To see thy face and live.

Give faith in that one sacrifice
Which can for sin atone;
To cast our hopes, to fix our eyes
On Christ – on Christ alone.

Give patience still to wait and weep,
Though mercy long delay –
Courage our fainting souls to keep,
And trust thee though thou stay.

Give these – and then thy will be done
Thus strengthened with all might,
We, through thy Spirit and thy Son,
Shall pray, and pray ARIGHT!

-Thomas Hastings

Lord, teach us to pray: forgetting all else around us but thee. To sit at thy feet, to hear from heaven, to be totally filled with thee to the exclusion of all else: may You grant it, Lord.

May people round about us

see, as Israel saw in Moses, the skin of our face shining while we talked with thee. (Exodus 34:29) May those in our presence be able to say, truly we have walked with Thee.

Brother Lynn H. Miller

A WALK THROUGH ROMANS EIGHT

I rejoice in the first sixteen verses of Romans 8 with its overflowing blessings that speak of no condemnation and freedom from the law of sin and death. Paul expresses how Jesus Himself came to earth and condemned sin and how the righteousness of the law is fulfilled in us. There is life and peace for the spiritually minded, and life for those that mortify the deeds of the body by the same Spirit that raised up Jesus from the dead—and the capstone—that we are sons of God, children of God, heirs, and joint-heirs with Christ. God is truly Our Father, Jesus' and mine, and all the redeemed.

When Jesus gave the exemplary words at the request of His disciples to "teach us to pray," His prayer was addressed to "Our Father". The reference was not my father, not the Creator of the World, not the Ancient of Days, not the Most High, not the Almighty nor JEHOVAH. The Prayer was made to Our Father, a family name which only the begotten or the adopted could use. Our privilege to call the Majesty in the heavens "Father" comes through the redeeming blood of the Lord Jesus Christ.

After I accept the blood of Jesus Christ for my sins, do I rejoice in Him and act like a child of God, or am I a prodigal—still

a son, but living in the pig pen? Jesus says in Mark 3:35, "For whosoever shall do the will of God, the same is my brother, and my sister, and mother." Paul writes to the Romans that those who walk with, think on, dwell in, and are led by the Spirit, these are the sons of God. All that walking, thinking, dwelling, and following do not put us into bondage to Him, but show that "we have received the Spirit of adoption whereby we cry, Abba, Father." (Romans 8:15)

All these privileges are real, but so is the rest of the chapter. Verse seventeen says, "if so be that we suffer with him". The heirs of God can say that their souls have been redeemed, but not yet their bodies. All of creation groans in this fallen world, whether we be saint or sinner. The child of God will take up his cross and bear it, not dragging it behind in shame and disgust. The unrepentant will bury his burdens under drunkenness, gluttony, anger, despair, and a myriad of sins.

There is no memorial stone or monument in heaven for our earthly sufferings because no matter how unfair, malicious, intense or long lasting our pain is, it is incomparable to the joys of

glory which will be revealed in eternity. Heaven's rewards are not an equation of one pain on earth equals one joy in heaven. Neither is it seventy times seven glories for each earthly distress. At the very most, sufferings would be for twenty-four hours lasting for one hundred years ($24 \times 365 \times 100 = 876,000$ hours) compared to joys unending, immeasurable, and exponentially multiplied.

Although there will be no more death, sorrow, crying, nor pain in the New Heaven and New Earth, we can expect to suffer IN Christ in the here and now. Or we can agonize outside of Christ and for eternity. Distress under the divine hand of God's grace will not let us be separated from the love of God, but will make us conquerors, and will help us to know that all things work together for good to them that love God.

My focus should not be on my anguish but on the goodness and glory of God. I can praise him and not panic. I can praise him and not be pessimistic. I can praise Him instead of pleading for relief. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things

present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is Christ Jesus our Lord." (Romans 8:38-39)

CHILDREN OF THE HEAVENLY FATHER

Children of the heavenly Father
Safely in his bosom gather:
Nesting bird nor star in heaven
Such a refuge e'er was given.

God His own doth tend and nourish,
In His holy courts they flourish.
From all evil things He spares them,
In His mighty arms He bears them.

Neither life nor death shall ever
From the Lord His children sever;
Unto them His grace He showeth,
And their sorrows all He knoweth.

Though He giveth or He taketh,
God His children ne'er forsaketh,
His the loving purpose solely,
To preserve them pure and holy.

Poem's Author Unknown

Sister Mary Sue Moss
Dallas Center, Iowa

NO ORDINARY THURSDAY

We found ourselves without
the usual family plans for
Thanksgiving Day recently.
What then would we do with that
special holiday?

My heart went to a man that
I know who, a few years before,

spent Thanksgiving Day alone
due to some emotional wounds.
While I was stuffing myself silly,
laughing and enjoying the blessings
of life, he was wondering
around without anyone with
whom to spend the special day.

As I contemplated making alternative plans for the upcoming Thanksgiving Day, I wondered how many other people would be alone and struggling to get through another Thursday. I wanted to bless some of those lonely people and offer them something to eat. I approached my husband, Curtis, with the idea and he was agreeable.

We decided to go to a big park in Kansas City on the edge of a ritzy shopping center. We knew they had a big fountain there and we had seen homeless people around there on occasional visits to the shopping center.

Thanksgiving Day was especially beautiful for the Midwest. It was sixty-five degrees and sunny! At breakfast that morning, Curtis asked each person to name something for which they were thankful. My heart was heavy. He was not surprised when I cried while saying I was thankful for the hard things in life that had drawn me closer to God so that I could get to the place where I would be able to help a struggling person.

After we had played at the park with our girls for an hour, I asked Curtis if he was ready to

hand out food. The girls started jumping and saying, "Yes, can we hand it out now?" Curtis was ready if I was. So, I pointed out the people that I had noticed might be in need and he said for us to get the food out.

We fed three individuals and one couple. One woman in particular captured our hearts. She was a white, older woman with blonde hair and a few belongings at her feet and under her blanket. She was sleeping on a park bench. Curtis had suggested I take food to her alone.

So I gathered up a double portion and went near her and stooped down to see her face. In one way, this was easy. It was what I came to the park to do. In another way it was very difficult. I had to get face to face with pain and hardship. It was tougher than I thought it would be.

"Um, Ma'am? I came to wish you a happy Thanksgiving," I stammered. She opened her eyes and raised up a bit. I explained that we had some food for her if she wanted it. She said she did and thanked me. I asked if I could fix her blanket for her, as it was not covering all of her legs. She gave me permission. After it was positioned better to

keep her warm, I asked her if I could pray with her. She said no, that she would be all right. She had few teeth, and the ones I saw looked rotted. I hoped she could bite into the apples I gave her. She was a brave soul to refuse prayer.

As I looked into her eyes, I wondered where her family was. Why was nobody spending this holiday with her? How did she get to such a place in life? These questions were tugging at my heart, begging to be answered. But this woman was not up to talking much. So I simply said, "God bless you," and got up to leave. She raised herself almost to a sitting position and said, "You have a nice holiday."

It was very difficult for me to walk away and leave that woman homeless. I wanted to give her something that would end her days of sleeping on the park bench. I wanted to get in my bed that night knowing she had a bed too. I wanted her to feel as safe as I felt in the darkness of night. I held back tears when we left the park. All the things I wanted to do for that woman God had told me that I could not and I did not like His answer.

How could I go to bed and not feel guilty for all the good

things I had that she did not? Jesus answered my question and settled my soul when I read Mark chapter 14, verse 7, "For ye have the poor with you always, and whensoever ye will ye may do them good...." I am not supposed to end her poverty. I am supposed to do good things for her, and I did.

I thought about the path to homelessness later. How did a person get there? Beyond financial hardship, relationships must have been severed with all family and friends. Maybe that person gradually became isolated. Then I thought about my family and friends - the people who have had to forgive me so many times. Where would I be if they had not been so willing to love me?

Where will I be tomorrow if they are not willing to forgive me, yet again, for the various things I may unintentionally do to them that hurt?

As I lay in bed awake at 2:30 A.M., I knew that God had answered my questions. Crying, I understood that by grace I have been saved. Saved from many of the hardships of this world, saved from loneliness, saved from poverty, saved from eternity without God. By grace alone

do I have the resources to help those in need.

That woman helped to make my holiday nice, but she will never know the magnitude of her impact. Things I had known so well in my head, I now feel in

my heart. By reaching out and helping the homeless, I found that they have helped me too. Without them, that would have been an ordinary Thursday.

Sister Deena Andrews

TRUST IN THE LORD

"In thee, O LORD, do I put my trust: let me never be put to confusion." Psalm 71:1

"For therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe." 1 Timothy 4:10

There seems to be a lot of confusion as to what it means to trust in the Lord. There are those who teach that to trust in the Lord means to believe that He must do anything you request from Him. This varies from having all the wealth and the worldly goods it brings that you may desire to the healing of all sicknesses and other physical problems. They, of course, use Scripture, we believe out of context, to "prove" the validity of this.

For those individuals who trust in the Lord to do everything that is best for us, according to His Divine Will, is a lack of faith.

There are those of the opposite extreme who deny that God can perform miracles today as well as those who even deny the miracles recorded in God's Holy Word.

The subject of trust in the Lord can bring some difficult questions. Is it wrong to pray for divine healing? Is it wrong to pray for a specific outcome that will provide aid in the medical treatment you are undergoing? Or is it wrong to pray for release from or a lessening of pain during an affliction? We, personally, believe the answer to these and other related questions is that it is not wrong as long as we add the words "according to Thy Divine Will."

We have touched on this subject in former writings but now it lies heavily on our mind in dealing with a grown daughter with a family that is going through a very difficult time deal-

ing with liver cancer. We have found it to be quite difficult to give a balance between facing reality and bringing encouragement.

Is a fear of death a sign of a lack of trust in the Lord? Do all individuals react the same? The Bible says the last enemy to be conquered is death. We believe there is a human tendency to desire to continue in this life that has been given by God. But the Bible also tells of a desire to be absent from the body and present with the Lord. We have to admit that we do not get up in the morning hoping this is our day to die or go to sleep at night hoping we will not awake. But there was a time in our life that we had a devastating fear of death that God has allowed us to conquer. We do not judge others who still struggle.

Are we willing to suffer reproach because we trust in the Lord? Like the fear of death, the desire for the acceptance of others is a natural human tendency. Perhaps this is a major reason why we are mostly a "silent witness." We have heard that many cults take great delight in being ridiculed and rejected by others. We do not believe we should go out of our way to make others feel this way about us but do we

tend to wander to the opposite extreme? As a balance to this Christ did warn against the wrong of casting our pearls to the swine.

It is perhaps even harder to be ridiculed by professing fellow believers. To avoid this the vast majority seem to go along with the popular trends. We have written many times concerning the term legalism being used by popular preachers of our day. This term is especially a favorite of a large portion of those who teach and preach eternal security. Though there are those who share this belief who are accused of being legalists. It has always seemed a little strange to us that while many who make no profession of being Christians seem to have respect for those who wear some identity of being plain, yet many who profess to be Christians ridicule them (of course, most times not to their face).

Is trust in the Lord a requisite for our salvation? Or does God merely predestine and elect those who are to be saved? We believe the Scriptures are quite clear that only those who trust in the Lord will be saved. (We leave those without this opportunity in the hands of a righteous God.) To trust in the Lord first of all

means to recognize Him as the only means of salvation. We cannot put our trust in another false god. We also cannot put our trust in any man. We cannot even put our trust in a Church, though we do not agree with the current trend of not belonging to an organized fellowship.

Many have put their trust in politics to change evil in the world. Only a trust in the Lord Jesus Christ who changes the hearts of men (and women) can bring about true change. Many trust in the might of armies to protect us. Only trust in the Lord will accomplish this and we are

not guaranteed to be free of persecution from evil powers. Many put their trust in their own intelligence or strength to supply their needs. Only trust in the Lord will accomplish this. Even if they succeed without trust in the Lord it will be in vain.

Trust in the Lord must be a part of our daily lives. This leads to times of prayer and Bible study and the Holy Spirit working in our lives to bring His peace and joy.

Brother James M. Hite
816 E. Birch St.
Palmyra, PA 17078-2704

THE VIRTUE OF CONTENTMENT

Harold S. Martin

The last of the Ten Commandments says, "Thou shalt not covet thy neighbor's house; thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor's" (Exodus 20:17). The word "covet" is about the same as our word "greed." The Commandment could very well be translated to say, "Thou shalt not be consumed by greed." Covetousness is a sin which we can easily hide from other people.

The opposite of anxiety and greed and covetousness is contentment. That is why we chose the title, "The Virtue of Contentment." If one is really content with what he has, he will not quickly be craving more and more. Paul wrote to the Philippians (while he was locked in prison), and said, "I have learned in whatsoever state I am, therewith to be content" (Philippians 4:11). Paul had **to learn** contentment. He was reared in luxury. He never knew what it was to be in want. But

later, as a servant of Christ, he began to sometimes be in want, and had to learn to be content. He learned that our real sufficiency is in Christ. By faith, Paul had come to accept the great truth expressed in Psalm 17, where the Psalmist says that his contentment is not in wealth, but in seeing God and in knowing that all is well between him and God.

The instruction in Hebrews 13:5 is very clear: "Let your conversation be without covetousness, and be content with such things as ye have; for he hath said, I will never leave thee nor forsake thee." You probably heard about the pious landowner who put up a sign on a vacant lot next to his house. The sign said, "This lot will be given free of charge to anyone who is really satisfied." A wealthy farmer happened to ride by and noticed the sign. Immediately he stopped by and requested the lot. He had felt that since the landowner was going to give the ground away, he might as well have it as anyone else. He thought to himself, "I'm rich; I have all I need; surely I qualify." He explained to the landowner that he was completely satisfied, and thus he would like to claim the property. The owner of the

lot said to the wealthy farmer, "Are you really satisfied?" The farmer replied, "I surely am; I have all I need; I am well satisfied." The pious old gentleman who had offered to give away the lot looked the farmer in the eye and said, "Friend, if you are so well satisfied, what do you want with my lot?" That question revealed the covetousness of the man's heart.

1. THE MEANING OF COVETOUSNESS

Just exactly what is covetousness? It is sometimes defined as "the desire to have what someone else has." But you see, we can covet what we notice in a store or what we see in a Sears catalog, and so it is not merely desiring what someone else has. Covetousness is simply the desire for more. It is about the same as greed. It is the subtle determination that we need more than we really do. Covetousness is a sin which kills contentment.

One of the root words translated "covet" means "to boil." It denotes a fervent and passionate desire; it signifies an excessive appetite for wealth and earthly possessions; it is a feeling of always wanting more. One who is given to covetousness is

not satisfied with his present situation and has a basic drive to accumulate more. The covetous person assumes that all he earns can be spent any way he wants to spend it. When he gets a paycheck he says, "What do I want? What do others have? What's new? What would make life easier for me?" The basic motivation behind all sinful covetousness is deep-rooted selfishness.

Every human being is to some extent tainted with the sin of greed. Jeremiah says, "For from the least of them even to the greatest of them, everyone is given to covetousness" (Jeremiah 6:13). Many years ago, near Springfield, Illinois, one of the villagers heard a noise in front of his house. He went to the door to look, and saw Abraham Lincoln walking by with his two sons – both crying loudly. The neighbor said to Abe: "What is the matter?" Mr. Lincoln said, "Their trouble is just what is the matter with the whole world; I have three walnuts, and each boy wants two."

Our nation has become a nation of coveters. Every state capitol has lobbyists and pressure groups, each wanting the wealth of others, and each group is striving to see how

much they can get for themselves and for their group.

Our churches have become congregations filled with covetous people. The fad in most churches is to move in a direction based upon the covetous desire to be like the other churches – formalities, liturgies, banquets, Halloween parties, talent shows, youth hay rides, Christmas celebrations – and a host of activities totally unrelated to the true mission of the church. Much money is spent on useless vanities; the money could be used to effectively help those in great need and to support evangelistic ministries that are starving for funds to carry on their important work.

And then of course, each individual has tendencies toward covetousness. A teenager evaluates a friend and says, "I'd give anything to have what he has – money, brains, friends, clothes, personality, etc." A poor man envies a rich man for his money. A rich man envies a poor man for his health. A factory worker envies a doctor for the kind of life he lives. A doctor envies a factory worker because he can start at 7:30 and quit at 4:30. It always seems like the other person is better off than we are. The grass on the other side of the

fence always looks greener, but usually it is not greener. Covetousness then is a word that means "an excessive desire to have more." It implies a dissatisfaction with one's lot in life.

2. THE FORMS OF COVETOUSNESS

The word "covet" is really a neutral word which sometimes is used in a good sense. We are told, for example, to "covet earnestly the best gifts" (1 Corinthians 12:31). There is nothing inherently wrong with desiring things, but if one desires things out of a selfish ambition, then he is breaking the Tenth Commandment. We **should** covet a good name, a sweet spirit, and a Christlike character. There is a way of coveting which is bad and there is a way of coveting which is good. It all depends on the object coveted, the goal in view, and the spirit which permeates the desire. It is the wrong kind of coveting which is prohibited in the Exodus 20 passage.

a) The undue desire for money and material things: All of us must guard against the snare of materialism. We must use moderation with respect to worldly goods. Jesus spoke of this form of covetousness when He said, "Take heed and beware

of covetousness, for a man's life consisteth not in the abundance of things which he possesseth" (Luke 12:15). Satisfaction with what we have (contentment) does not come from having all our wants supplied, but rather, it comes from reducing our desires to include only the essentials of life. 1 Timothy 6:8 says, "And having food and raiment, let us therewith be content." The original word translated "raiment" means "coverings" – and refers **both** to clothing and to shelter. Thus, if we have enough to eat, the proper clothing, and a roof over our heads – if we have food and clothing and shelter, we should be satisfied.

It is part of our inborn human nature to want more. From the time we could crawl on our knees, we wanted a little red wagon and then a tricycle with a bell, and then a bicycle and a car and a house and dozens of other things. Today – it's snowmobiles and minibikes and calculators and digital watches and microwave ovens and video games and coconut-crème pie to top off the overstuffed feeling! Jesus speaks much about material things. He says we should not "lay up for ourselves treasures upon earth" – and yet for many of us, those words might

just as well not be in the Bible.

Many today have become obsessed with the desire to gorge themselves with trivial, unnecessary things – and many of those things soon become more junk to sell at the next garage sale. Material things can really get a tight grip on us. It is easy to think that we must have expensive furniture, sleek automobiles, restored antiques, extravagant holidays, up-to-date hunting equipment, etc. It is a sad thing to see a man work himself nearly to death, seeking to accumulate material things, and then die and let them all behind. Jack Benny used to say, “If I can’t take it with me, I won’t go.” But a few years ago Jack Benny (the comedian) went, like all the rest of us are going to go.

It is natural and lawful for all of us to have a moderate desire for earthly goods. A desire for creature comforts, and for material sufficiency, is not wrong. It is the inordinate desire that is sinful. The Apostle Paul balances the whole matter of our attitudes toward material things, in I Timothy 6:17, when he says, “God has given us all things to enjoy.” The Lord is not saying that we should become ascetics, and live in mud houses, and rigorously deny ourselves of every

good thing – but He does expect us to be careful about the abuse of money, and He does expect us to avoid thinking we must have more and more of this world’s material possessions. All of us need to strive for a happy medium – trying to be thrifty without being miserly.

The writer in Proverbs 30 states the balanced view toward material things when he eloquently says, “Give me neither poverty nor riches, lest I be poor and steal... (or) lest I be full and deny thee” (Proverbs 30:8-9). If one is poor, there will be a temptation to steal; if one is rich, there will be a tendency to think he can get along without God. It is best just to have the simple necessities of life – no more and no less. This seems to be “the golden mean” that will help each of us avoid the dangers of prosperity, as well as the desperations of poverty. Certainly it cannot be right for us to spend huge sums of money for closets full of clothes when many people scarcely have enough to wear, and it cannot be proper for us to buy now and pay later (paying high interest rates), when really we could get along without the new gadgets. This is the first form of covetousness.

b) An excessive appetite

for status and position: The scribes and Pharisees desired the chief places in the synagogue. James and John coveted the chief places in the coming kingdom (Mark 10:35-45). This kind of covetousness brings on the corrosive sins of envy and jealousy. Sometimes one person would like to have the more prominent place held by another. He wants greatness for himself and is jealous of another who happens to be a more successful rival. One can covet another's success, and personality, and abilities – and thus break the Tenth Commandment.

To covet another's position can be just as dangerous today as it was three thousand years ago when God gave these Commandments to Israel, and said, "Thou shalt not covet." We must learn to say, "God made me as I am and He put me where I am, and He has something for me to do by using just what He has given me to use." Our job is not to envy someone else's life, but to make the very best of our own.

c) An unlawful desire for other persons: Covetousness is not limited to money and position. The Tenth Commandment says, "Thou shalt not covet...anything." We have no right to the **possessions** of oth-

ers, nor to **the person** who belongs to someone else.

King David one time coveted the beautiful wife of one of his soldiers. His covetousness led him to take her and then place her husband on the front line of battle so that he would meet his death (2 Samuel 11). And just so today, there are thousands of men who let improper desires go out after the wives of other men. They invade the sanctity of marriage. They drag other households into misery and disgrace. And of course, the woman who flirts with (and becomes unduly familiar with) a man other than her husband, has a wicked heart. The man who flirts with (and becomes unduly familiar with) a woman other than his wife, is a stench before God. It is hard to think of a crime that is more unspeakable and more soul-damning and more far-reaching in its effects, than that of the man who steals the affections of another man's wife and wrecks another man's home – just to satisfy his own lustful desires.

In Colossians 3:5, God includes the sin of coveting right along with a list of sins of sexual impurity. The man who commits fornication with an unmarried girl is a covetous person. He calls it "love" – but really it is greed – a

covetous desire to satisfy his own physical appetite. Every girl and young woman needs to be aware that if a man truly loves a woman he will not ask for her body first. Rather, he will want to make the commitment of honorable marriage, and promise to provide for her and to be a companion by her side day after day. And then after the binding commitment of marriage is consummated, you can share with him the secrets of your body and soul.

3. THE CURE FOR COVETOUSNESS

Covetousness is the root of many other forms of evil. In the case of Achan, it led to theft; in the case of Ahab, it led to murder; in the case of David, it led to adultery. But there are factors which can help us conquer the dangers of sin of covetousness.

a) Covetousness can be cured by putting simple trust in the Heavenly Father. Jesus believed in thrift and hard work, but He warned against becoming anxious about such necessities as food and clothing. Jesus said in Matthew 6 that we should not be like the heathen, and that we must not worry about having enough food and clothing, because our Heavenly

Father knows we have need of these things, and He will give them to us – if we give Him the first place in our lives (Matthew 6:31-33). Covetousness is essentially a distrust in God's providence. It implies that we are not certain that God will take care of us and supply our needs – and therefore we feel we must grasp and grab and seek constantly to get more.

b) Covetousness can be cured by cultivating a satisfied and contented spirit. The word "content" means "satisfied; happy with what one has; showing no desire for something more." A wealthy man driving an expensive car, pitied a farmer friend who lived without all the luxuries he was enjoying. As he was driving by one day, he saw the farmer dressed in overalls and a straw hat, sitting on a fence by the side of the road. The wealthy man stopped to chat with the farmer, and said to him: "I couldn't stand to live here; you don't see anything, and I suppose you don't get a chance to travel much either; I'm on the go all the time." The man on the fence looked down into the face of the wealthy man sitting in his car, and said: "I don't see the difference between you and me – in what we are doing. I sit on

the fence and see the cars go by; you sit in your car and see the fences go by! Only I'm much safer than you are, and it is much cheaper too."

Contentment is a virtue every one of us needs to cultivate. We need to preach a little sermon to ourselves and remind our own hearts that every person comes into this world without a penny in his pocket (in fact, without a pocket to put a penny in), and we leave this world without taking any material goods with us. Having therefore food and raiment, let us therewith be content.

c) Covetousness can be cured by being conscious of stewardship responsibilities.

The Bible does not condemn wealth if it is acquired honestly and distributed wisely. I rejoice to occasionally meet a Christian who has riches, and at the same time, he lives modestly and distributes generously to the Lord's work. The great Christian antidote for the poison of greed is the grace of giving. Jesus designed the whole principle of stewardship to help us conquer the sins of covetousness and greed. Jesus said, as recorded in Acts 20:35, "It is more blessed to give than to receive." God knows the dangers of wealth

and the deceitfulness of riches – and that these things choke out the Word – and so He teaches us to be generous in our sharing with others.

When John D. Rockefeller was a young man, he was a strong and husky farm boy. He later entered business and drove himself like a slave. At the early age of 33, he had made his first million dollars. By concentrating every waking moment on his work, by the age of 43, he controlled the largest business in the world. When he was 53, he was the richest man on earth, and the world's only billionaire. But in exchange for all his wealth, he had lost his own happiness and health. He lost his hair. One writer says that he looked like an Egyptian mummy. His weekly income was a million dollars, but his digestion was so bad that at one point he could eat only crackers and milk. It was generally agreed that he could not live another year. Newspaper writers actually had his obituary written and lying in their files.

It was during the long nights when John D. Rockefeller could not sleep, that he began to do some serious thinking. He began to acknowledge that he couldn't take one penny with him into the next world. He made a

commitment that he would transform his money into a channel of blessing for others. He established the Rockefeller Foundation, and contributed hundreds of dollars to hospitals and missions and medical research. It was his contribution that helped rid the southern part of the U.S.A. from the scourge known as hookworm. It was he who financed the research that led to the discovery of penicillin, and the cures of malaria and tuberculosis and diphtheria. But not only did Rockefeller's giving help thousands of others; it worked a miracle in his own life. He began to sleep and eat normally, and to enjoy life in general. When Rockefeller was 53, it appeared that he would never celebrate another birthday. But he started to practice one of God's eternal laws (the law of giving) and he reaped its benefits. Luke 6:38 says, "Give, and it shall be given unto you, good measure, pressed down, shaken together, running over." John D. Rockefeller lived not only until his 54th birthday, but he experienced good measure, running over. He lived until he was 98

years old. This is one example which illustrates the great truth that enjoyable living is not obtained by grabbing and grasping, but by giving to others.

The Ten Commandments are like a mirror. We hold them up before our faces and see ourselves as sinners. I can't speak for you, but as I examine my life, I realize once again how much I need a Saviour. The Ten Commandments were not intended to bestow righteousness; they were designed to show us how sinful we are and to become a schoolmaster to lead us to Christ. If you have never cried out to God for mercy and forgiveness, and received the salvation which He offers through Jesus Christ, why not do it today?

Selected by
Sister Sylvia Noecker

Note: Additional copies of this tract sent free on request. Ask for our sample packet of Bible Helps.

Bible Helps
P.O. Box 391
Hanover, PA 17331

FRIENDLY FIRE

"...or why dost thou set at nought thy brother? Romans 14:10

In a battle between two rival armies, there is an exchange of gunfire. Men are killed and wounded in attempts to gain territory and possessions. Men often fight and die for trivial things such as houses and lands. Soldiers expect the enemy to shoot at them to try to take their lives. They make every effort to protect themselves from the enemy's attack. They use various items of protective gear and the most up-to-date, state of the art weaponry. But soldiers do not protect themselves from something they never expect. They do not protect themselves from harm that can come from behind them.

This is called friendly fire. It can be accidental. One of your own carelessly discharges his weapon and the bullet hits you. He did not mean it, but you are killed or wounded just the same. You are a casualty of war, even though it was your own men that inflicted the wound. Perhaps your artillery makes a mistake and bombs your own troops. Even though it is your own artillery the dead and wounded are still real.

Sometimes people in the church become victims of friendly fire. It is often unintentional. We

often say things we do not mean. Maybe things we say are misinterpreted and we deeply offend someone. If you look in Ephesians, chapter six, verses 10 through 17, you find "the whole armour of God". There is nothing there to protect the back. Your fellow soldiers protect your back. Your fellow soldiers, if they are so minded, can stab you in the back. Perhaps it is accidental, but it draws blood nonetheless. It causes people great injury, and it affects our church's growth.

What, then is the answer? Christians have made vows. When we marry, we make vows to our spouse to be faithful forever. What vow have we made to Jesus Christ? Listen to the words of Paul in Philippians 1:20, "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life, or by death." Our love for Jesus extends to the point that we are accountable in all things to Him. Everything we do and everything we say is susceptible to His close scrutiny and we must behave in such a way that we believe He is in our presence EVERY MOMENT. THAT IN NOTHING I

SHALL BE ASHAMED: not by any word, or any action that comes from me. Our purpose is to build up the kingdom of God and to give Him ALL the honor and ALL the glory. If we are doing less than that, we are an offence, not just

to God, but to our brothers and sisters (whom we have wounded) and to the world.

May God help us to give our utmost for His Highest Glory.

Brother Lynn H. Miller

BIBLE STORY

ABRAHAM'S GREAT FAITH

Genesis 22:1-14

Isaac, Abraham and Sarah's only son was growing up to be a nice young man. I don't know how old he was at this time but he was strong enough to carry enough wood for a sacrifice up a mountain. He was a good boy and was taught to be obedient to his father, Abraham. In those days people offered burnt offerings to their idols and sometimes they even sacrificed their children. These people didn't know the real God but Abraham did. Abraham had offered burnt offerings to God but he always used an animal.

One day God tested Abraham and said, "Take your only son Isaac, whom you love and go into the land of Moriah and offer him there for a burnt offering upon one of the mountains I will show you." Now what do you think Abraham did? God had promised Abraham that He

would make of him a great nation and that He would establish this promise through Isaac! Now God was asking Abraham to kill his own son. How could this be? But Abraham did not question God. He loved and trusted God so much that he just went about doing what God had told him.

So Abraham got up early in the morning, saddled his donkey and took two of his servants with him and Isaac his son. He split the wood for the burnt offering and started on their journey. After three days, they could see the mountain where they were to go and Abraham told his servants to stay with the donkey while he and Isaac went up into the mountain to worship.

They didn't have matches like we do but had fire with them in a jar like a lamp. Abraham had Isaac carry the wood and he took

the fire and a knife and they both started out for the mountain. On the way up there Isaac began to think and he said, "We have the wood and the fire but where is the lamb for an offering?"

You would think this would cause Abraham to give up and say, "This is just too much; I can't do it." But Abraham had his mind on his great God who had power to do all things. Listen to what he told Isaac. "My son, God will provide himself a lamb for a burnt offering."

They came to the place. Abraham built an altar, laid the wood on it and tied Isaac and laid him upon the wood. Then Abraham took the knife that he had brought with him to slay his son. Just then a wonderful thing happened: An angel from heaven called out, "Abraham, Abraham,

lay not your hand upon the lad, neither do anything unto him; for now I know that you fear God, seeing that you have not withheld your only son from me."

Abraham looked up and there was a ram caught in the thicket by his horns. So he took the ram and offered it to God instead of Isaac. Truly God did provide a lamb just as Abraham had said.

How happy Abraham and Isaac must have been when they returned home. When we are obedient to God we always feel good. God does not ask us to do what he did Abraham; but we can always remember Abraham as a man of great faith. He was called, "Father of the faithful," because he believed God and obeyed His Word.

Brother Rudy Cover

OUR SATURDAY NIGHT

J. H. Moore

Closing Thought

Life! We've been long together
Through pleasant and through cloudy weather;
'Tis hard to part when friends are dear,—
Perhaps 'twill cost a sigh, a tear;
Then steal away, give little warning,
Choose thine own time;
Say not "Good night," but in some brighter clime
Bid me "Good morning."

Mrs. Anna Barbauld

MARRIAGE

LICHTENBERGER – CHAMP

Emily Lichtenberger, daughter of Marty and Sandy Lichtenberger and Vernon Champ, son of Stanley and Mary Alice Champ were united in marriage on May 12, 2007. They reside at 6 Maxwell Drive, Shippensburg, PA 17257

NEWS ITEMS

LEADERSHIP CONFERENCE – 2007

The 2007 Leadership Conference will be held at the Shrewsbury, Pennsylvania Congregation, November 9 – 10, 2007. There will be public services in the evening following the meetings for the Officials during the day. More information will be made available.

MINISTERIAL LIST CHANGE

The new address for Brother Marlin Marks is 429 Summit Drive, Red Lion, Pennsylvania 17356-1119. His telephone number remains the same.

WEST FULTON, OHIO

The Lord willing, the West Fulton Congregation is looking forward to their revival starting on September 2 and going through September 9. Brother Keith Bailey from the Englewood Congregation is to be the speaker. Sunday morning services begin at 9:30, Sunday evening at 6:00, weeknights at 7:30 and on Sunday, September 9, close with a 2:00 P.M. service.

Please pray for these meetings. All are invited to come and worship with us.

Sister Dianne Heisey, Cor.

ENGLEWOOD, OHIO

The Englewood Congregation is looking forward to their Harvest Meeting September 16, 2007. Brother Mike Wray will be the speaker.

Sister Ruth Speicher, Cor.

QUINTER, KANSAS

The Quinter Congregation plans to hold revival meetings beginning Sunday, September 23 going through September 30, with Bro. Ray Stuber as our evangelist. Services will begin each evening at 7:30. We will have a Lovefeast on Saturday, September 29, with morning services at 11:00, afternoon services at 2:00 and the Lovefeast beginning at 7:30. We welcome any and all who can, to come. Please pray with us that the Word will be fruitful in the lives of all who hear.

Sister Ruth Clark, Cor.

PLEVNA, INDIANA

We at Plevna would like to invite all to come and join us for our fall Harvest Meeting. We will meet September 23 with Bro. Keith Bailey as our guest speaker. Our church service will begin at 9:30 A.M. We will have a fellowship meal after services for all who are interested to join us. Please come and be our guests.

Sister Jane Lorenz, Cor.

THANK YOU

Dear Brothers and Sisters in Christ. I want to express my thanks for all your prayers and cards and flowers. You encouraged me in my recovery from illness. Please continue to pray that God will direct my paths.

In Christian love,
Sister Pat Johnson

ADULT SUNDAY SCHOOL LESSONS FOR OCTOBER 2007

Oct. 7 – The Day of the Locust and the Day of the Drought – Joel 1

1. The locusts are a fulfillment of what prophecy and where is it found?
2. Joel's love for his people cause him to intercede for them. How is this a type of Jesus, and how should we then be?

Oct. 14 – Warning, Weeping, and Blessing – Joel 2

1. Describe God's Grace in dealing with His people.
2. What is the significance of the trumpet and its two primary uses?

Oct. 21 – Judgment and Restoration – Joel 3

1. What days are spoken of in verse one?
2. What is "the valley of decision"?

Oct. 28 – Denouncing Sin – Amos 1

1. What is the purpose of Amos' prophecy?
2. Amos quotes Joel in verse two. How are the two books similar?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR OCTOBER 2007

Oct. 7 – The Fig Tree – Matt. 21:17-22, Mark 11:11-24

1. Discuss this event with regards to Christ's miracle.
2. Discuss this event as it pertains to the fig tree representing Israel.

Oct. 14 – Obedience – Deut. 26:16-18, Josh. 1:8-9, Matt. 7:21-28,
James 1:21-25

1. How do we hear the voice of God?
2. What keeps us from obeying the voice of God?

Oct. 21 – Prudence – Proverbs 12:20-25, 13:13-16, 22:1-4, Luke 12:29-35

1. What is prudence?
2. How is prudence a Christian virtue, and how do the scriptures describe the blessings of a prudent man?

Oct. 28 – Knowledge – Gen. 3:5-6, Psalm 2:3-5, John 7:16-17, 8:31-32, II Tim. 3:7, II Peter 3:17-18

1. What is the difference between carnal and spiritual knowledge?
2. How does spiritual knowledge bring us to Christ?

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BIBLE MONITOR

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OCTOBER, 2007

NO. 10

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

TEACH ME

Teach me yet more of thy blest ways,
Thou holy Lamb of God:
And fix and root me in the grace
So dearly bought with blood.

O tell me often of each wound,
Of every grief and pain;
And let my heart with joy confess,
From hence comes all my gain

For this, O may I freely count
Whatever I have but loss;
And ev'ry name, and ev'ry thing,
Compared with thee, but dross.

Engrave this deeply on my heart
With an eternal pen:
That I may, in some small degree,
Return thy love again.

Anonymous

FOOD AND DRINK

When enumerating the necessities of life, we always include food and drink. Nutrition and liquids sustain human life. Bread and water will permit a person to maintain life, but it will not be a vigorous, robust life.

A baby lives and thrives on milk. Whether human or artificial, milk is the perfect food for a baby. Soon the baby will grow and develop, as this happens the baby begins to crave other foods. These soft and bland foods are more solid than milk. Eventually the young child will be eating solid food and drinking liquids other than milk. The child enters the bread stage of life, when they receive many nutrients through food that tastes good and sustains the needed growth and development. Finally the young

adult will desire more solid food than bread or cereal. He will want meat. A child often does not desire meat, but an adult will want the strength building proteins of meat. His body is now mature enough to handle the meat. He can chew it and digest it.

There are parallels between natural and spiritual growth. The Apostle Peter commended the sincere milk of the word to the babes in Christ. He knew that at the beginning of the Christian life they were not able to handle all the deep things of the scriptures. They needed to be grounded in the basics. They needed a good foundation. The writer to the Hebrews speaks of this foundation as being repentance, faith, baptism, laying on of hands, the resurrection and the Second Com-

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MILTON COOK, Editor; 1138 East 12th Street, Beaumont, CA 92223.

LYNN H. MILLER, Assistant Editor; 70 Round Barn Rd., Newmanstown, PA 17073

KEITH BAILEY, Associate Editor, Cottage #2, 1010 Taywood Rd, Englewood, OH 45322.

DENNIS ST. JOHN, Associate Editor; 21397-B50, Bryan, OH 43506.

ing of Christ. They were to build upon this foundation a Christian life that would please God and serve those around them. The foundation was the milk; building a Christian life was the bread of their living.

The Apostle Paul was disappointed in the lack of progress of the Corinthian believers. He scolded them because they still desired the milk instead of moving through the bread to the meat. He said they exhibited this milk mentality by being disunited and quarrelsome. They had not developed a spirit and attitude of holy and brotherly living. He urged them to desire the meat rather than just the milk of the word.

How many Christians today desire the meat rather than the milk? There is a lot of talk about God and about Jesus Christ. Unfortunately, too much of that talk is profanity. Much discussion concerning God, Christ and the Church today is spiritually uninformed and influenced by humanism. Today's world may very well think of God in glowing terms and pleasant platitudes but there is a lack of a real and personal knowledge of Him. Instead there is a modification of God in people's minds that make Him fit their concepts and feelings. Hu-

man thoughts become the standard rather than God's desires. Man knows his own thoughts through his own thinking; to know God's thoughts takes a serious study of His Word. Many are not willing to make this effort; instead they depend upon their own understanding.

When we consider Jesus' encounter with the Samaritan woman at Jacob's well, we think about the living water that He promised her. There is more to the story than this water. When the disciples returned from their shopping trip, they brought food. The story represents both food and drink; both are necessary in a Christian life. We need the "living water" which represents the Spirit of God working in our lives. Without the drawing power of the Spirit we would have no desire to change our ways. The Spirit moves in ways unfamiliar to us that we might pay attention to the Word, which He originally inspired through the holy writers of old. The immediate work of the Spirit gives people an understanding of the Word that He has given us indirectly. The two movings of the Spirit will always correspond. The food the disciples brought to Jesus represents the Word of God that re-

quired some effort to digest.

To be a Christian requires the plan of salvation. Without the plan of salvation humans would be brought to the point of understanding that they were lost because of their sin and rebellion against God, but would have no remedy. The body must have water. The living water, eternal life through the Holy Spirit, is necessary, but to emphasize water without food is to condemn a Christian to an immature life.

To urge food when the water

is not present is to give food that will not be digested. Without being born again a person, no matter how moral or knowledgeable, will never please God. A born again person who does not progress in his Christian life through study and right living displeases his Heavenly Father for he does not mature.

Do you have both the living water and the solid food needed to be a mature Christian?

M. C. Cook

PRAISE FROM DALLAS CENTER

The Dallas Center Congregation has had some real valleys to walk through in recent months. Many of you have been aware of that and have helped in innumerable ways, with prayer being high on the list. So many people have expressed concern, compassion, and care as we watched two young parents leave this earth and return to their Creator. For thousands of years people have experienced the loss of loved ones and so we know what we have been through has not been unprecedented. It has seemed unusual to have two that were so young (both 28), both leaving behind a grieving spouse

and young children, both dying of cancer and less than six months apart.

Many people have shared words like, "We feel sorry for your congregation. You have been through so much lately." We interpreted those words as expressions of compassion coming from people who cared — people who felt our pain, people who shared our loss. The loss has been phenomenal and we still can hardly comprehend the finality of it all. However, we would like to take a little focus as we reflect back on what God has done to help us through the valleys.

Yes, the burdens have been

great and the loss colossal but we have experienced blessings of equivalent magnitude that cause us to bow the knee in worship to the King of Kings and Lord of Lords. Along with every trial He sends the needed grace. What we think would be so hard to face, or even impossible, God makes bearable by sending grace in proportion to the trial. Dallas Center has experienced abundant grace. What a marvelous gift from God!

We have had people from across the nation calling or sending letters or e-mails, not only to the suffering but also to others in the congregation. Some specifically contacted the ministers to encourage them as they sought to speak words of assurance and hope to a grieving congregation. What a blessing that is! We felt the love and comradery that was expressed by our fellow man.

A Mennonite congregation about an hour away offered to come and help with both funerals. They brought lots of food to help with the meal. They came early and stayed late to help with the preparing and serving of the meal, freeing our own people so we could go to the graveside. What a blessing to be a part of God's family where you have other fellow soldiers who hold up

our hands when the burdens are heavy! They proved to be so helpful and such a blessing.

We have all had our focus turned to Heaven more. Trials, including the loss of loved ones, draw our eyes Heavenward and to the joys that await us. These times of intense pain can make us sing of Heaven with tears running down our faces as we anticipate the joyful reunions over there. Heaven is surely growing sweeter all the time.

God's grace has been so evident in the lives of the surviving spouses. We know the emptiness they feel is real and the loneliness will bring tears, but they have demonstrated courage and determination to press on, leaning on the Lord for strength. They can still laugh; they can still enjoy life. They have both been a blessing to know and to see how they have walked through the valleys. They have taught many lessons to those of us who are older than they are. They have demonstrated gratefulness for the time they had with their spouses rather than bitterness over the fact that it was cut short.

We have seen the two who were afflicted bear their sickness with such sweet grace. What a sermon it was to the world! They

both seemed resigned to God's will even though they longed for healing and prayed to that end. They wanted to stay but they were willing to go.

So thanks again for all the support you gave to our congregation. We appreciate it all so much. There was financial support, prayers, cards, visits, and the list goes on and on. We are reminded of the privilege of be-

ing a part of the family of God and having others with whom to share burdens. And along with your petitions, you can also thank God for answering prayer as He continues to send the needed grace. We have all been recipients of that and we serve a faithful God Who will continue to meet our needs. The words to a song that were read at Darla's funeral carry such a message:

He giveth more grace when the burdens grow greater
He sendeth more strength when the labors increase.
To added affliction, He addeth His mercy,
To multiplied trials, His multiplied peace!

When we have exhausted our store of endurance
When our strength has failed 'ere the day is half done,
When we reach the end of our hoarded resources,
Our Father's forgiving has only begun.

His love has no limit; His grace has no measure,
His power has no boundaries known unto men,
For out of His infinite riches in Jesus,
He giveth, and giveth, and giveth again.

We serve an awesome God.
We have no need to fear the unknowns of the future because the

trial will never outmeasure God's grace.

"What have I to dread? What have I to fear,
Leaning on the everlasting arms?
I have blessed peace with my Lord so dear,
Leaning on the everlasting arms."

The future and all its unknowns are in the hands of a Sovereign God Who does all things well and makes no mistakes. I can rest in that and know that when trials do come, so will the needed grace.

Yes, we have a lot to be

thankful for. We pray God's name would be exalted and people would turn to Him through the deaths of our two dear loved ones. To Him be all glory.

Walking in Grace,
Sister Sally Meyers

ETERNALLY SECURE

I have heard it said that since I do not believe in eternal security then I must live in constant fear of losing my salvation. I know I do not live with that fear, but why not? If I do not have a promise that I am forever saved no matter what I do with my life or think at any moment, then how do I live life without fear of losing my salvation?

II Peter 2:20-21, "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them."

The "latter end" either exists in eternity, or exists here on earth in a more difficult spiritual battle than before one's conversion. If I

am sincere in my love for God and want to avoid a lot of trouble for myself, in this life or in eternity, the detailed meanings of those verses do not matter. Either way I must always be working to avoid being entangled with sin.

Matthew 7:22-23, "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

The phrase "I never knew you" in Matthew 7:23 makes me think hard. More specifically, the word "never" makes me think. I believe He is referring to a relationship that never took place. We may say to Him, "Lord, Lord, save me from my sins!" And save us He will, but if it stops there, then there is no relationship.

If we do not daily ask Him to

help us battle our weaknesses, will He tell us later that He never knew us? Does He know us if we prophesy, cast out devils, do many wonderful works for people, always attend church, and dress properly?

If those things are done out of rote obedience, then there is no relationship. If they are done in compassion with a feeling of emotional pain and that cannot be shaken until taking some action, then I believe our actions come as a result of a relationship with God; He speaks to our souls and we respond.

Do I attend church because I am supposed to or because I feel a need in my soul to worship and to learn from the Holy Spirit through ministers and teachers? Do I dress modestly because I am supposed to or because I feel a need to promote purity?

As I continued searching for the reason I have no fear about eternity, even though I know I cannot always live up to God's expectations, my mind went to some Scriptures that describe a person who has a relationship with the Lord.

There is much said about spiritual fruit in the Scriptures. That fruit is defined as "good characteristics"; the fruit of the Spirit

is listed in Galatians 5:22-23; love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, and temperance. But how do I know that I have these good characteristics? I doubt that one can answer the question honestly about himself. Is the fruit of the Spirit seen in us by others?

We read more about fruit in these verses, Matthew 7:17, "a good tree brings good fruit;" Matthew 12:33, "we are known by our fruit;" and Luke 8:14-15, "And that which fell among thorns are they, which, when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience."

Can we find examples in our own lives that illustrate the following verses? Matthew 5:44, "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." I Peter 2:20, "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this

is acceptable with God."

How do I respond when I try to help someone and they reject my help or advice? What do I think about them afterward? How do I feel about someone who believes differently than I do and who tries to help me understand things their way? Do I show an honest and good heart and continue *patiently* in a relationship with that person? (Luke 8:15) God may very well have something to teach me through that person.

I know I do not always display the "good characteristics" in those situations, but I also know

that the Holy Spirit always tells me the truth about me. But God doesn't leave me there. I know that His mercies are new every morning; great is His faithfulness. (Lamentations 3:23)

It is the presence of the Holy Spirit that explains the absence of fear. I always know where I stand with God. With a pure heart focused on loving God and accepting His plan for life here on earth, my eternity is secure.

Sister Deena Andrews
21620 S. Countryside Dr.
Peculiar, MO 64078

HEREIN IS A MARVELOUS THING!

Acts 26:15, "...Who art thou, Lord?..."

Every now and then in our reading of the scriptures we stop short and stare in disbelief at the page. We realize it is as if we are reading it for the first time! Yet we have read it countless times. It is just that for the first time we have had our understanding enlightened.

In John, chapter nine, Jesus heals the man born blind, then Jesus goes somewhere else and the man, who is now healed, is confronted with many who desire an explanation. The Jews, ever in

the teeth of controversy, claim they do not know from whence Jesus came. The former blind man is puzzled that those so learned could be so completely ignorant. He says in verse 30, "Why herein is a marvelous thing, that ye know not from whence he is, and yet he hath opened mine eyes." On his part it was only a matter of simple faith to believe on Christ when Jesus returned to the scene.

Another place in scripture where this situation is found is Acts 26, when Paul is witnessing to King Agrippa and telling him

how he was stopped short by a light from heaven. His question to Jesus was, "Who art thou, Lord?" Paul was perhaps the most educated Jew of his time. He sat at the feet of Gamaliel, knew the Law frontwards and backwards, and knew the prophets enough to know who he was dealing with. Yet he had to ask, "Who art thou, Lord." Paul was a Pharisee, and like those who questioned the man born blind, could not recognize the Messiah when He appeared to him.

Today's ideal opinion of a minister of the gospel is someone very pious and educated. But what did education do for the Pharisees when they did not even recognize their Messiah? A careful reading of John, chapter 9, will show that the man born blind, though illiterate in the ways of the world was very wise in spiritual things. The book of Ephesians tells us that before all else, before we do anything else, we must

come face-to-face with Jesus and sit at his feet. No amount of education will substitute for a relationship with Jesus.

The modern day church revels in earthly wisdom. Their clergy is "skilled" in psychiatry, psychology, and the liberal arts, yet the "Christian" divorce rate is worse than the world's. The ministry must be converted. The "clergy" must fall before Jesus Christ in utter shame and humility and ask God to work a work in their life. Time is short. We must stop playing church and get to the business of winning souls. We must begin on a daily basis to introduce souls to the only One who can assure them freedom from sin and a home in Heaven. "For God so loved the world that He gave..." (John 3:16) How much is this gift worth to us? Have we shared Him with others today?

Brother Lynn H. Miller

BAPTISM

The Meaning

I see four views of baptism

Ephesians 4:5, "One Lord, one faith, one baptism..." We know there is a Spirit baptism, so if there is only one baptism there can be no water baptism. The

1. There is no water baptism. This view spiritualizes the ordinances. One argument is

weakness of this argument is that we are commanded to baptize.

2. The act of baptism assures salvation. This led to forcing people to be baptized. As Charlemagne conquered the Germanic tribes about 800 AD they were forced to accept baptism as a part of the peace treaties. Later all babies were forced to be baptized. Baptizing babies today follows this belief, but when the eunuch asked Philip for baptism (Acts 8:36) he was told that belief was necessary. There is no mention of Philip preaching baptism. Starting at Isaiah 53, "he preached unto him Jesus." Yet the eunuch asked for baptism. From this it would seem that preaching Jesus includes telling of baptism and baptism is part of accepting Jesus.

3. Baptism has no part in salvation, which is by grace alone. Baptism is commanded and should be done as a witness to the fact that we have been saved.

4. Baptism is a part of the salvation experience. Both God and man have a part in our salvation. God's part: to provide grace, to provide a sacrifice for our sins, and to provide the Holy Spirit to draw us to Him.

Man's part: first faith. We must believe that Jesus Christ is the Son of God. Acts 8:26-37. Second repentance: this is not only a sorrow for sin but a turning from sin. Acts 2:37-39. Third baptism: a death to our old sin nature and a birth of a new spiritual nature. Let us look at some New Testament examples and observations.

Matt. 3:11. John baptizing in Jordan, "I indeed baptize you with water unto repentance, but he that cometh after me... shall baptize you with the Holy Ghost and with fire." Note "unto repentance."

Matt. 28:18-20. "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world."

Note: Teach - Baptize - Teach to observe all things. Why mention baptism separately? Is it not included in the all things? Baptism is different from the other commands in that the other commands tell us how to live in Christ, while baptism, if our hearts are right, places us in tendency to obey the first part - go to all the world, but we neglect the second;

teaching them to observe all things.

Mark 16:15-16. And He said unto them, "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be damned."

John 3:5. "Except a man be born of water and of the Spirit he cannot enter the kingdom of God." The writings of the first century Christians show that they believed Christ was referring to the baptism of water and of the Spirit which constitutes one baptism. This explains Eph. 4:5, "One Lord, one faith, one baptism." The baptism of water and the baptism of the Spirit are actually two parts of one baptism.

The objection is raised: "But I felt saved and the working of the Spirit when I decided to accept Christ and before I was baptized." Of course you did! There is life before birth and the Spirit works in us before our spiritual birth. If He did not we would never accept Christ. Baptism is meant to be the Spiritual birth while our decision to accept Him is our Spiritual conception.

There are various theories of what being born of water means by those who refuse the obvious

meaning, but the promise of the Holy Spirit at baptism is very clear. Acts 2:36-39. Hearing Peter's sermon, "...they were pricked in their heart, and said unto Peter and the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Note: Faith is not mentioned here but is assumed. They would not have asked unless they believed. Repent – turn from sin: be baptized for remission of sins – forgiveness and the ability to change their sinful life – and ye shall receive the gift of the Holy Ghost. The promise is still good – to you, your children and to all that are afar off, as many as the Lord our God shall call. Verse 41 They were baptized and added unto them about 3000 souls. After baptism they were considered part of the body of believers.

Romans 6:3, "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?" Note: We get into Christ by baptism.

Romans 6:4, "Therefore we are *buried with him by baptism*, unto death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Note: We are dead and buried by baptism (our old nature) but resurrected to walk in newness of life.

Romans 6:5, "For if we have been planted together (with Christ) in the likeness of his death we shall be also in the likeness of his resurrection."

Romans 6:6-23 speaks of our freedom from sin because we are dead to sin through baptism.

Baptism is the outward symbol of the inward cleansing. Acts 22:15-16, "For thou shalt be his witness unto all man of what thou hast seen and heard. And now why tarriest thou? Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." Note: Baptism was to wash away Paul's sins which still remained although he had been struck down and believed three days before.

Baptism unites us with the body of Christ. I Cor. 12:13, "For by one Spirit are we all baptized into one body whether we be Jew or Gentile, whether we be bond or free." Note: We are baptized

into one body – the body of Christ – the church.

Acts 19:1-7 Paul met certain disciples and evidently realized something was lacking. He asked, "have ye received the Holy Ghost since ye believed?" (not when ye believed but since ye believed). The Holy Ghost works with us, speaks to us before we accept Christ, but is not promised to dwell in us until baptism. They replied that they had not so much as heard whether there be any Holy Ghost. Verse 3 Paul asks, "Unto what then were you baptized?" Note: Paul did not ask if they were baptized: he assumed that all disciples were baptized. He also assumed that baptism was for the receiving of the Spirit.

They had been baptized unto John's baptism (for repentance), but were not baptized with Christ's baptism, for repentance and the receiving of the Spirit, and forgiveness of sins. Verse 6 Paul laid his hands on them, and the Holy Ghost came upon them and they spake with tongues and prophesied. Evidently laying on of hands, in prayer, is a part of the baptismal service.

The importance of baptism is inferred by the company it keeps. If you associate with very important people it is assumed that you

are important. In Eph. 4:2-6 there is a list of things that keep us united in love and peace. There is one body – one spirit – one hope – one Lord – one faith – one baptism – one God and Father. Seven things that unite us and one of them is baptism.

Heb. 6:1-2 gives a list of principles of the doctrine of Christ; repentance from dead works, faith toward God, the doctrines of baptism (water and Spirit referred to as one in Eph. 4), the laying on of hands, the resurrection of the dead, and eternal judgement.

We speak of baptism as a rite. Like the rite of marriage it changes our relationship. In marriage there is love before the wedding but marriage is the legal seal. It changes our relationship. Just as there is life before birth. Accepting Christ compares to conception, baptism to birth. Just so marriage which is also a rite is in two parts: the engagement and the wedding. The engagement may be the more memorable but the wedding makes it legal. Even so, our accepting Christ is very important but baptism is the completing of the covenant.

Some quotes from the apostles' followers. Barnabas, 70-

130 AD "Blessed are they who, placing their trust in the cross, have gone down into the water. Indeed we descend into the water full of sin and defilement. However we come up, bearing fruit in our heart, having the fear and trust of Jesus in our spirit." Hermas, 150 AD "Before a man bears the name of the Son of God he is dead. But when he receives the seal, he lays aside his deadness and obtains life. The seal, then, is the water. They descend into it dead and they arise alive." Justin Martyr, 160 AD "Christ hath redeemed us by being crucified on the tree and by purifying us with water." Irenaeus 180 AD "For the baptism instituted by the visible Jesus was for the remission of sins." Tertullian 213 AD "The flesh is the clothing of the soul. The uncleanness, indeed, is washed away by baptism."

We need to realize that water baptism without faith is useless but faith without water baptism is incomplete. God can save without baptism when water baptism is impossible. Example: Early Christians announcing their faith in Christ were martyred without an opportunity for baptism. The danger is when we try to make the exception.

Peter speaks of Noah being

saved in the ark and adds in I Peter 3:21, "The like figure whereunto even baptism doth now save us (not the putting away of the filth of the flesh but the answering of a good conscience toward God.)"

Some claim that we are saved by grace alone, but if this were true all would be saved for grace is available to all. We are saved by love: God's love to us, by grace, God's grace to us. Then comes faith, which is a gift of God but must be accepted on our part. Last is works, without which, faith is dead, James 2:14-26. This includes a willingness to obey the

New Testament. We all fall short and make mistakes but when we say, "I won't obey that New Testament command" we are in rebellion against God and in a very dangerous position.

Webster's seventh new Collegiate Dictionary defines baptism, "A Christian sacrament signifying spiritual rebirth and admitting the recipient of the Christian community through the ritual use of water." This would mean membership with the believers.

Charles E. Lehigh
2390 Grandview Road
Hanover, PA 17331

HIS EYES UPON YOU

After Solomon had built the temple he prayed that the eyes of God might be upon it. I Kings 8:29, "That thine eyes may be open toward this house night and day, even toward the place of which thou hast said, My name shall be there: that thou mayest harken unto the prayer which thy servant shall make toward this place." II Chronicles 6:20, "That thine eyes may be open upon this house day and night, upon the place whereof thou hast said that thou wouldest put thy name there; to harken unto the prayer which thy servant prayeth toward this place."

And God said unto Solomon, I Kings 9:3, "And the Lord said unto him, I have heard thy prayer and thy supplication, that thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and mine heart shall be there perpetually." II Chronicles 7:15, "Now mine eyes shall be open, and mine ears attent unto the prayer that is made in this place."

In the days before the flood, God saw that the wickedness of man was great in the earth, and He decided to destroy man from

the face of the earth. "But Noah found grace in the eyes of the Lord." Genesis 6:8 "These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God." Genesis 6:9

Asa was a king in Judah who did what was good and right in the eyes of the Lord his God, II Chronicles 14:2. When there came against them Zerah the Ethiopian with a host of one million men and three hundred chariots Asa cried unto the Lord and the Lord smote the Ethiopians, II Chronicles 14:11-15. They made a covenant to seek the Lord with all their heart and soul, II Chronicles 15.

But later when Israel invaded Judah, instead of turning to the Lord he took silver and gold out of the house of the Lord and out of the King's house and sent it to Benhadad, King of Syria and asked him to invade Israel, which he did. At that time the Seer,

Hanani, came to Asa and rebuked him because he had relied upon the King of Syria instead of on the Lord. The message, "For the eyes of the Lord run to and fro throughout the earth, to shew himself strong in the behalf of them whose heart is perfect toward him." II Chronicles 16:9a

"The eyes of the Lord are upon the righteous, and his ears are open unto their cry." Psalm 34:15

"For I will set mine eyes upon them for good, and I will bring them again to this land: and I will build them, and not pull them down; and I will plant them, and not pluck them up." Jeremiah 24:6

But remember also, "Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do." Hebrews 4:13

God bless you all,
Brother William Carpenter

THREE ESSENTIAL TEACHINGS

"Thy word is a lamp unto my feet, and a light unto my path." Psalm 119:105

"For the time will come when they will not endure sound doctrine; but after their own lusts

shall heap to themselves teachers, having itching ears." II Timothy 4:3

While we remain convinced of the need to defend our Anabaptist/Pietistic heritage, we

also recognize that we must first of all defend the basic truths of Holy Scripture. While we recognize that, it seems, the majority in the earthly church is looking for new light and new insights, we personally believe this is the greatest danger in the church. This problem is addressed in several portions of the Holy Scriptures.

The first essential teaching we would like to address is that God exists. To believe this, as well as the other issues we will deal with, you have to accept the reliability of God's Holy Word. While not directly mentioned in most cases, the teaching of humanistic evolution is a denial of the fact that God exists. Theistic evolution has its own problems, which we will not deal with in this manuscript.

The Scriptural fact that God is from everlasting to everlasting (had no beginning or end) cannot be comprehended by human intellect but must be accepted by faith. While humanistic evolutionists can dazzle your mind with facts and figures concerning outer space and microscopic realities, in the end, they have no better explanation of how something came from nothing than a Creationist does. In

fact, in our mind we have the advantage. While we cannot explain in human terms that God always existed, we believe that life came from life, which is a true scientific principle. As for their fossil finds, they leave much to be desired in spite of the media endorsement and scientific claims.

This leads us to our second essential teaching, the Deity of Jesus Christ. Like the eternal existence of God the Deity of Jesus Christ has its "problem areas". It cannot be explained in human terms how Jesus Christ was one hundred percent human and at the same time one hundred percent God while He walked the earth. Neither can it be completely understood how God the Father can be the Head of Christ yet they are co-equals. (There are those who claim to believe in the Deity of Christ who deny this truth, but it sounds like confusion to me.)

The Deity of the Lord Jesus Christ is essential to our salvation. The only way Christ could have been sinless is if He was God. If He was not sinless then we do not have the perfect sacrifice. Modern theologians sidestep this by calling this a slaughter house religion. Their "salva-

tion" is "saving" mankind from political oppression and such things as hunger and disease.

The third essential teaching we want to address is the work of the Holy Spirit. Many shy away from this teaching because of the extremes in the modern church. We will not deal with the "gifts of the Spirit" except to say that we personally believe we should not discount the genuine possibility that they are still for today. We know that some of them are. We also believe that not all the "gifts of the Spirit" are listed in the Bible. However, there is confusion between the gifts of the Spirit and human ability. We will also add that the listed gifts of the

Spirit are not the most important work of the Holy Spirit. Our understanding is if they cause confusion in the Church they are not to be used.

The most important work of the Holy Spirit is often overlooked or minimized. That is the conviction of sin in unbelievers and also the saints. The Holy Spirit also gives us our assurance of salvation (not to be confused with unconditional eternal security). He is also called the Comforter.

Let us cling to the essentials of our Faith.

Brother James M. Hite
816 E. Birch St.
Palmyra, PA 17078-2704

WHAT SHOULD YOU DO?

The Biblical record of prophecy is long and astoundingly accurate. No human seer could have accurately predicted the remarkable rise and fall of kingdoms, leaders, and peoples that we find in the Bible.

"...for I am God," He declares, "and there is none else; I am God, and there is none like me. Declaring the end from the beginning, and from ancient times the things that are not yet

done, saying, My counsel shall stand,..." (Isaiah 46:9-10) God alone has the power to foretell the future – and then bring it to pass.

But why does God reveal the future? Why does He tell us what is coming? One crucial reason is so we can see the need to change. God reveals the future so each of us, individually, can personally repent – change the way of living and begin living as

He tells us to – and avoid suffering God's judgment on the world as these prophetic events come to pass. He tells us what is coming to motivate us to make the changes we need to make in our lives, both personally and nationally.

God's dealing with ancient Israel and Judah are revealing. He sent His prophet Ezekiel with a heartfelt appeal: "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for why will ye die,..." (Ezekiel 33:11)

God doesn't want to punish anyone. But, like any loving parent, He knows that sometimes we need a painful lesson in discipline to prevent even greater pain and suffering further down the line.

He has also given us laws, summarized in the Ten Commandments, that bring great blessings when we obey them – because they teach us a way of life that shows love for Him and our fellow man (Matthew 22:37-40). These laws also have consequences when we ignore or disobey them. When we break them, they inevitably bring painful results and, in turn, break us.

Sadly, few are willing to humbly submit to God and allow themselves to learn this lesson.

Throughout His Word, God reveals the events and conditions that will engulf the world at the time of the end. In mark 13 Jesus warns His followers three times that they need to be alert to the trends that will precede His return and to not be caught spiritually unprepared, "Take ye heed," He says, "watch and pray: for ye know not when the time is." (verse 33; compare verses 35, 37)

Near the end of the book of Daniel is the warning that the period preceding Christ's return will be "...a time of trouble, such as never was since there was a nation even to that same time..." (Daniel 12:1). The whole world will be overtaken by one unprecedented disaster after another after another.

Notice Jesus Christ's own descriptions of the time leading up to His return, "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." (Matthew 24:21-22) This time will be so perilous,

He warns, that mankind will be in danger of extinction. Considering the remarkably accurate prophecies of the Bible, this should surely get our attention.

God's prophecies are sure. He foretold the decline and fall of many nations for their sins – including many of the leading nations and peoples of our day. What about you? Will you be among them?

Notice also in Christ's warning the good news that, "for the sake of God's chosen," total annihilation will not come. These are the few who truly believe God and have the faith, courage and willingness to act on that belief. They are truly willing to repent – to change their lives, to surrender to God, to give up everything, if necessary, to humbly submit to and follow a God who has promised them everything in return.

In the most remarkable book of Bible prophecy He assures them, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." (Revelation 21:7) What a loving promise from the Creator of all things!

The same book closes with a glimpse of the incredible future God has in store for all who are willing to make that choice – a

future that includes living forever with Him and His Son, Jesus Christ, as part of His immortal family in the Kingdom of God. He wants you to have a part in that awesome future!

We should also not forget God's promise to protect His people during this time of mounting global turmoil and catastrophes. In Revelation 3:10 He assures us, because you have kept My command to persevere "...I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." God means what He says. And who are those whom He considers His people? Revelation 12:14-17 identifies them as those who faithfully "...keep the commandments of God, and have the testimony of Jesus Christ."

If you believe God really exists and foretells the future in His Word, are you willing to shape your life according to that revealed Word? Are you, as Jesus Christ said in Luke 4:4, willing to "...live...by every word of God"?

Tensions continue to build in the Middle East, and it's only a matter of time before these long-prophesied events explode to shock the entire world. But you can find assurance and hope

during this dangerous and troubling time – if you are willing to not only believe, but also take action on that belief.

As Isaiah 55:6-7 advises, “Seek ye the Lord while he may be found, call ye upon him while he is near: Let the wicked forsake

his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.”

Paul Zumbrum
Columbia City, IN

BIBLE STORY

A WIFE FOR ISAAC

Genesis 24:1-22

Abraham was old and Sarah, his wife, had died. Before he too should die he called his oldest servant of his house to him and had him promise to not take a wife for Isaac from the people of Canaan but go to the country where Abraham had come from and take a wife from among the relatives of Abraham.

The old servant had charge of all of Abraham's goods so he chose ten camels that belonged to Abraham. Anyone of that time that traveled on camels were considered rich; to have ten camels would make a good impression indeed! At last the servant came to the land of Mesopotamia and went into a city called Nahor. The cities then usually had just one well of water and here was where the servant of Abraham stopped and made his camels

kneel down close to the well.

Now the old servant was in the land of Abraham's relatives, but he didn't know one person from another so he did what we all should do when we need help. He prayed to God, and he said, “When the young women come out to draw water from the well let it come to pass that the one to whom I shall say, Let down your pitcher that I may drink; and she shall say, Drink, and I will give your camels water also; let this young woman be the one that you would choose for Abraham's son, Isaac.”

Before the servant was through praying. A young woman named Rebekah came and went to the well and filled her pitcher. When the servant met her coming up from the well he asked her for a drink. Women in that coun-

try carried water in jugs on top of their heads so she took down her jug of water and said, "Drink, my lord, and I will also draw water for your camels until they have all they want."

So the old servant knew that God had shown him the one who should be the wife for Isaac and

he gave her a golden earring and two bracelets of gold. God had answered the old servant of Abraham because he had asked God to help when he didn't know what to do. Do you pray when you need help?

Brother Rudy Cover

HE HATH DONE IT!

"I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth." Genesis 9:13

Contrary to what many believe, God is "not willing that any should perish, but that all should come to repentance." (II Peter 3:9) Many wait for the Lord to save them, yet God's part of the transaction is already complete. Jesus, upon the cross, received the vinegar and said, "IT IS FINISHED: and he bowed his head, and gave up the ghost." (John 19:30)

God's covenants with man are never broken. If you are not saved, if you are not enjoying peace and joy unspeakable with Him, it is your fault, not God's. Many are waiting for some remarkable event to take place.

When Jesus first appeared to the disciples, Thomas was absent. When he was told of Jesus' appearing, Thomas said, "Except

I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." Jesus said later, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed." (John 20:25, 29) The question is not whether God has saved us. The question is whether we WILL be saved.

God wants us to trust in Him, not in His works. If we wait to see something before we will believe, that is not faith. God says, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." (Isaiah 45:22) Many follow Jesus for the loaves and the fishes, but when He did not liberate them from the Romans, the crowds vanished. Modern "Christianity" has to rely on entertainment to survive.

God has provided everything

we need. Jesus Christ has died for us. We must enter a covenant relationship with Him. That relationship will lead us into a life of obedience and faith with the Holy

Ghost ministering to us daily and showing us the path of righteousness.

Brother Lynn H. Miller

EDITORIAL FOREWARD

B. E. Kesler

As to apology, we have none, but our convictions are that prevailing conditions not only warrant but actually demand that a medium be instituted through which the present worldward tendency of the church may be counteracted, and evils now prevailing may be exposed and corrected, and if possible, removed.

Our policy is, and our aim shall be, to uphold truth and righteousness, and to oppose error, wrong, and evil, and to use our best efforts at reform by "earnestly contending for the faith once for all delivered to the saints," as revealed in the Holy Scriptures and maintained and held for over 200 years by our beloved Brotherhood.

Pecuniary interest has no place in our heart in this undertaking. Whatever adverse criticism may be made of our effort, or however much our motives may be impugned please be fair with the "Monitor", and judge it upon its merits.

It is expected that the Monitor will be published at a sacrifice, for a time at least, but this sacrifice, the promoters are willing to make in an honest effort to call us back to the primal beauty and pristine purity of the old church through which we received spiritual birth and were made children of God.

At the same time should a sample copy fall into your hands, that will be an invitation to you to subscribe, and should the Spirit move you to share their sacrifice, your donation will be gladly accepted and fully appreciated.

We expect the endorsement of some, but your co-operation will be most helpful. Then, too, you may have a word of encouragement, that will help lots. Send it along. But above all else, pray for us.

With your help we hope to publish the "Monitor" monthly, the Lord willing. Write for sample copies or send mailing list to whom we may send sample copies.

With these convictions, and these aims, and looking to God in implicit faith and trust for guidance, and pleading guilty to many imperfections, and fully conscious of many weaknesses, we come to you with the "Monitor", as a medium of fraternal communica-

tion and interchange of thought, open to all contributors who are of like convictions and in sympathy with its aims as above expressed.

Editorial in the first issue of the Bible Monitor, October, 1922

OBITUARIES

HAROLD W. REED, SR.

Brother Harold Woodson Reed, Sr. was born July 3, 1925 near Roanoke, Virginia and departed this life June 12, 2007 at his home in Roanoke, Virginia.

Surviving are his wife of almost 62 years, Lucy Brubaker Reed; two sons, Harold, Jr. (Butch) and Joann of Roanoke, Virginia, James and Leona of Hillsboro, Wisconsin; five daughters, Marie and Bryon Huffman of Roanoke, Virginia, Carol and Gerald Hubbard of Fincastle, Virginia, Rebecca and Daniel Bauman of Mesa, Washington, Lois and Gene Brunk of Union City, Ohio, Gail and Ron Crist of Bradford, Ohio; thirty-seven grandchildren; sixty-nine great grandchildren; a brother, Carl and Miriam of Grandview, Missouri; and many nephews, nieces and friends.

He was preceded in death by his parents, Elder Roscoe and Ethel Dulaney Reed; three brothers, Nelson, Ord and Hollis; three sisters, Alice Leah, Inez Cybry, and Reba Sue Reed; and a great grandson, Ross Hubbard.

He accepted his Savior early in life and was baptized into the Dunkard Brethren Church. He was called to the office of deacon in 1953. In these callings he served faithfully. In April 2007, he called for and received the anointing which gave him much comfort and peace.

Harold was a devoted husband, father and grandfather. He loved to be with his family, and was always concerned about their well being.

He was involved in transportation most of his working career, also enjoyed being a part time farmer.

Funeral services were held June 16, at Oakey's Funeral Home and Peters Creek Meeting House. Basis for a text used was taken from I Corinthians 11, "Be ye followers of me, even as I also am of Christ." Burial in Brubaker Cemetery to await the Coming of the Lord.

Though he will be keenly missed, we have many fond memories and take comfort in knowing that our loss is his eternal gain.

The Family

DARLA CASTLE

Sister Darla Ann Castle, 28, passed from this life on Friday, July 27, 2007 at her home near Adel, Iowa.

Darla was born on September 30, 1978 in Des Moines, Iowa to David and Dianne (Ritzman) Keller. She married Todd E. Castle on June 28, 1997 and they made their home near Adel, Iowa. Darla loved spending time with her family and enjoyed traveling.

She is survived and lovingly remembered by her husband, Todd Castle of Adel; three daughters at home, Kendra Dawn, Shawna Nicole and Sierra Lynn; parents David and Dianne Keller of Dallas Center, Iowa; sister, Donita Keller of Clive, Iowa; three brothers, Dwaine (Rachele) Keller of Minburn, Iowa and Devon Keller and Dale Keller both of Dallas Center, Iowa; paternal and maternal grandmothers, Anna Keller of Dallas Center, Iowa and Patricia Ritzman of Silver Springs, Pennsylvania; one niece, Kelley Dawn Keller of Minburn, Iowa and a host of extended family members and friends. Darla was preceded into eternal life by her grandfathers, Henry Keller, Paul Keller and Roy Ritzman, Sr.

Funeral services were held at the Dunkard Brethren Church, Dallas Center, Iowa on July 31, 2007 by Brethren Denny Myers, Ben Funk and Jim Meyers. Interment was in the Brethren Cemetery, Dallas Center, Iowa.

NEWS ITEMS

LEADERSHIP CONFERENCE

November 9-11, 2007

Leadership Conference will be held at Shrewsbury Congregation, 216 North Main Street, Shrewsbury, Pennsylvania, November

9-11, 2007. For lodging arrangements please contact:

Kenneth and Sue Keeny
2606 Orwig Road
Stewartstown, PA 17363-8249
717-993-3448
or E-mail Alice Keeny at MALLIE57@JUNO.COM

Please let us know when you plan to arrive, to leave, how many of you and if you are bringing children. If you are traveling with others, please let us know so The Lodging Committee can keep your lodging arrangements close together. If you plan to stay with family in the area, please let us know that also so we have a count of how many for meals. If you are flying, Harrisburg, Pennsylvania is the closest airport. Baltimore-Washington Airport is also available. If you are to be picked up, we prefer Harrisburg.

WALNUT GROVE, MARYLAND

The Walnut Grove Dunkard Brethren Church near Taneytown, Maryland will have revival meetings beginning October 3, 2007 and ending Sunday morning, October 7, 2007. The morning service will be followed by self-examination service in the afternoon and Lovefeast in the evening. Bro. Tom Priest from the Waynesboro, Pennsylvania Congregation will bring us the Word of God. Evening services will begin at 7:30 P.M. each evening. Sunday services will begin with Sunday School at 9:30 A.M. followed by preaching. All are welcome to come and join us. If you can not be with us for these services, please remember us in your prayers.

Sister Sarah Musselman, Cor.

PLEVNA, INDIANA

Plevna invites all to come hear the word preached by Brother Merle Sweitzer. Our meetings will start Sunday, October 14 at 9:30 A.M. and 7:30 P.M. with a fellowship meal at church and weeknights we will meet at 7:30 P.M. Our Lovefeast service will be Saturday, October 20, with examination service starting at 2:00 P.M. Our final day of meetings will begin at 7:30 A.M. Sunday, October 21, and conclude at 7:30 P.M. We invite all to pray for our meetings that God's Word will be preached and heard. Please join us as we worship.

Sister Jane Lorenz, Cor.

SWALLOW FALLS, MARYLAND

The Swallow Falls Congregation is looking forward to a week of revivals from October 14 to October 21 with Elder Verling Wolfe as evangelist. We invite all who can to come and worship with us. We are small in number and visitors are always appreciated.

Sister Marie Sines, Cor.

LITITZ, PENNSYLVANIA

As fall approaches we are looking forward to revival services with Bro. Leonard Wertz from Quinter, Kansas as our evangelist. These meetings will be starting Sunday, October 14, and ending with Lovefeast Sunday, October 21, at 7:00 P.M. Services during the week will be at 7:30 P.M.

Pray for Bro. Len as he sows the seed that we would have a bountiful harvest. Everyone is cordially invited.

Sister Miriam Snyder, Cor.

ENGLEWOOD, OHIO

After a trial period, our Congregation has decided to revert back to our original date of the fourth Saturday of October for Lovefeast Services. The time of services will be 11:00 A.M. on Saturday, 2:00 P.M. and 7:00 P.M. for Lovefeast, Sunday 8:00 A.M. and 9:30 A.M.

Sister Ruth Speicher, Cor.

THANKYOU

I want to thank all the Brothers and Sisters for your many prayers, kind thoughts, and cards during Hayes' illness and also this past year for me.

It was a great comfort to know so many were holding me before the throne of God. By your prayers God's grace has helped me find some peace and courage for each new day.

Thank you again and God Bless you each one!!

In Christian love,
Sister Mary Reed

THANKYOU

We wish to thank you, Brothers and Sisters of the Church, for the cards and gifts we received for our 50th Anniversary.

We also thank you for sympathy cards we received when our father, Marvin Everly, passed away in January 2007.

God bless you one and all.

Brother Amos and Sister Blanche Eberly

ADULT SUNDAY SCHOOL LESSONS FOR NOVEMBER 2007

Nov. 4 – Judgment of Sin – Amos 2

1. What is the significance of listing their sins?
2. What connections do these nations have in common?

Nov. 11 – A Father Punishes His Children – Amos 3

1. What cause and effect sequence do we observe here?
2. What similarities do we see in our country?

Nov. 18 – THANKSGIVING – Deuteronomy 8:1-20

1. Why were they to remember the forty years in the wilderness?
2. What is the danger of material prosperity?

Nov. 25 – Yet Have Ye not Returned Unto Me – Amos 4

1. How did Israel respond to God's chastening?
2. What attributes of God are impressed here?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR NOVEMBER 2007

Nov. 4 – Cornelius – Acts 10:1-48

1. What was the significance of sending for Peter? Why didn't the angel tell Cornelius how to be saved?
2. What does this lesson have to tell us about some of our own prejudices and preconceived ideas?

Nov. 11 – Pentecost – Acts 2:1-47

1. What made the difference in Peter's life? From denying to preaching?

-
2. Notice that all those new believers stayed in Jerusalem, why did they?

Nov. 18 – Thanksgiving – Psalm 118:1 & 29, Psalm 136:1-4, Luke 12:29-35

1. How do we seek the kingdom of God first? Will that make us thankful?
2. How do we put treasure in heaven so that our heart will be there?

Nov. 25 – The Sorcerer – Acts 8:9-25

1. What was Simon's main problem? What was the solution?
2. What was Peter doing? Trying to help or destroy this man? How do you know?

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BIBLE MONITOR

VOL. LXXXV

NOVEMBER, 2007

NO. 11

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

LET EVERY MORTAL EAR ATTEND

Let every mortal ear attend,
And every heart rejoice;
The trumpet of the Gospel sounds
With an inviting voice.

Ho, all ye hungry, starving souls,
That feed upon the wind,
And vainly strive with earthly toys
To fill an empty mind;

Ho, ye that pant for living streams,
And pine away and die,
Here you may quench your raging thirst
With springs that never dry.

The happy gates of gospel grace
Stand open night and day;
Lord, we are come to seek supplies,
And drive our wants away.

-Isaac Watts

WITHOUT PRICE OR MONEY

Among our many benefits for which we are thankful, is our food and drink. Our daily bread and our drinkable water are very important to our physical wellbeing. Food and drink provide the basic nutrition for our bodies. There is also spiritual food and drink that we need for our souls. For all these we should be thankful.

A sizable proportion of a household budget is devoted to providing food and drink. Very few are able to grow their own food. No matter how much they might desire to raise their own crops and gardens, it has become economically unfeasible to do so. Because of government standards and regulations, it is often difficult to produce what were once the staples of the fam-

ily farm. We are accustomed to paying money to buy the food and drink that we set before our families. We may bemoan the high cost of providing these items for our consumption, but in the end we recognize that it is usually cheaper and easier than trying to grow our own.

We probably do not think about how food ends up on our tables; we are more interested in eating what is before us. As we consider all that is necessary to produce the food before us we can be thankful to our Heavenly Father for providing a good earth that still produces the crops that become our food. There are still those who are willing to till the land and produce the crops that we will eat. These foods can be grown long dis-

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MILTON COOK, Editor; 1138 East 12th Street, Beaumont, CA 92223.

LYNN H. MILLER, Assistant Editor; 70 Round Barn Rd., Newmanstown, PA 17073

KEITH BAILEY, Associate Editor, Cottage #2, 1010 Taywood Rd, Englewood, OH 45322.

DENNIS ST. JOHN, Associate Editor; 21397-B50, Bryan, OH 43506.

tances from where we live, yet through technology and refrigeration they can be shipped relatively quickly so we can enjoy them. We even enjoy foods that are not in season in our area. As we consider how thankful we should be for our daily bread, we can give thanks that food is available. Although we might question some of the practices of modern agriculture, we should still be thankful that food is plentiful.

Food produced by the modern methods of agricultural technology comes at a price. We expect to pay for it. The Prophet Isaiah spoke of food and drink that could be purchased without money. It seems highly unusual that that which we are so used to paying a fair portion of our budget to obtain would be without price. Often when we think of those things that are without price we also think that they are without value. Yet what he offers is beyond the value of the ordinary.

"Ho, everyone that thirsteth, come ye to the waters and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." Isaiah 55:1.

The offer given is not an of-

fer of temporal bread and wine, but of a spiritual feast. The Prophet warns that too often men spend their substance for that which does not satisfy. Men are prone to giving a great price for the temporary and the merely recreational. Instead of investing in the food and drink of eternal duration, they waste their time and effort on what is immediate and momentarily pleasurable.

God is willing to give that which has great value but can not be purchased with money. God paid the price through the gift of His Son. No higher price could be paid. He paid it as the ransom for our sins. Because He paid it we need not pay the price we could not afford. We were unable to pay since there was nothing we could do to redeem ourselves. His sacrifice is sufficient. God accepts what He, Himself, was willing to pay through the giving of His own Son.

The prophet says that although it is without price and can be bought without money, it is still necessary to buy it. That means there is an action required of the one who wishes to receive the food and drink. There must be a willingness to receive the redemption offered.

A pardon that is offered must be accepted by the one being pardoned or it is of no effect. Likewise, the spiritual meal being offered can not be digested by someone else. Each person must come and buy and eat. There must be the acknowledgement that the spiritual feast is needed. Many ignore what is offered so freely because they do not realize the value of what is offered with price and without money.

As we gather for another season of thanksgiving, let us be thankful for the physical food that is produced and is readily

available for our enjoyment. Let us be especially thankful for the spiritual feast that is available for the nourishment of our souls. Let us also give thanks that God in His Grace and Mercy has extended an offer to us that is beyond any offer that we could receive anywhere else. He offers the gift of eternal life. He wants us to claim it.

Are you willing to buy this food and drink without money and without price? Have you done so? Are you thankful for this greatest of all Gifts?

M.C.Cook

HE WROTE IT IN A LETTER TO US

How many times have we been faced with difficult decisions and we thought if only God would send us a letter telling us what to do! Well before we carry that thought too far maybe we should consider that God did send us letters giving us vital instructions. What we need to do is read these letters and "hear" what God is telling us.

The Bible is literally full of letters that were inspired by God and written for our sakes. "All scripture is given by inspiration

of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." (II Timothy 3:16) In this instance we will focus on the letters included near the end of the Bible. In the writings of John the Revelator we (Christ's servants) are the recipients of specific letters that were given by God in a very direct way (Revelation 1:1). We have a promise that we will be blessed (1:3) if we read, hear, and keep the truths contained therein.

The challenge begins with reading, hearing and keeping. We can easily become lazy "They that were foolish took their lamps, and took no oil with them" (Matthew 25:3) and postpone our daily devotional reading/study time. Or we become too busy with our daily duties of life "...for where your treasure is there will your heart be also..." (Matthew 6:19-33). We opt to study later when it fits our schedule better "...when I have a convenient season..." (Acts 24:25). But we are clearly instructed to consistently read and study God's Word "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Timothy 2:15).

Near the close of each of the letters Jesus tells us "...hear what the Spirit saith unto the churches..." (Revelation 2:7, 11, 17, 29, 3:6, 13, 22). There are many things the Devil uses to try and hinder our hearts from "hearing" the Spirit as He speaks to us. The business of life, our pre-conceived opinion about the topic, our attitude towards the person bringing the Word, or the dullness of our own spirit can all effectively block the message. To "hear" is more than just allowing

the sound waves to penetrate the ear. It means take heed, be informed, and receive information.

The letters to the seven churches in Asia Minor are recorded in Revelation chapters two and three. These seven churches represent the church throughout all ages. Each letter was addressed to a particular congregation and focused on conditions that existed within that congregation at that particular time. These conditions do still exist in the churches today and the letters are given so they will be "heard" and heeded to by all Christians throughout the entire church age (2:7a).

In each of these letters we see the church being given an assessment or report card informing them of their spiritual condition. When a scholar does his work in school he may have a good idea of his own performance but the final conclusion is not arrived at until the report card is issued. This report card was generated by his authority and was based on various aspects of the behavior, understanding and performance of the student. We can draw a parallel between such a report card and these letters to the churches. In every letter Jesus

says, "I know thy works" (2:2, 9, 13, 19, 3:1, 8, 15).

God is omniscient; He has complete unlimited knowledge, understanding, and awareness. God knows all about each and every one of us (Psalm 139:1-12). There is nothing we can hide from him "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Galatians 6:7). It is no mistake that after Jesus confirms that He knows their works He then points out their spiritual condition. "...Ye see then how that by works a man is justified, and not by faith only..." (James 2:21-24).

Let us now switch our view from a study of all seven letters to a more focused view on the first letter to the church at Ephesus (Rev. 2:1-7). Ephesus was a large prosperous seaport city. Much commerce was taking place here and that brought wealth to her citizens. The temple of the goddess Diana was located in this city. Immoral sexual acts were connected with the worship of this false goddess. In the midst of this immoral wicked city the Apostle Paul established the Ephesian church.

Approximately forty one years later our Lord commends

the church at Ephesus for several notable works. The church at Ephesus was an evangelistic church. The members of the church had worked hard (v. 2, 3) to spread the gospel message of Jesus Christ. Though the city was permeated with unbelief they did not shrink from revealing the truth and exposing themselves as ambassadors of Christ. They apparently worked hard enough to make an impact because Demetrius was afraid he would lose money in his business of making silver shrines for the goddess Diana (Acts 19:24-29).

The church at Ephesus was separated from worldly sin "...canst not bear them which are evil..." (Rev. 2:2). Scriptural doctrines were firmly adhered to and discipline (even to the extent of excommunication) was implemented in cases of unrepentant misconduct. The church hated the deeds of the Nicolaitanes who exalted the clergy over the laity. The Church at Ephesus was working hard and was determined to keep itself pure and practice correct doctrines.

In light of all their good works in verse 5 Jesus tells them to repent or else He will remove their candlestick out of its place. Let

us consider what this removing the candlestick implies. In Revelation 1:19 we can see that the candlesticks are the churches. The church is supposed to be the light of the world (Matt. 5:14). But when that light goes out it is no longer effective or beneficial to anyone "...it is thenceforth good for nothing..." (Matt. 5:13). When we say, "The light went out of his eyes" we are usually referring to a loss of some joy that had formerly been there. Jesus says, "I am the light of the world..." (John 8:12). Without Jesus we are eternally lost.

The question then remains, in light of their many good works why did Jesus tell them to repent or else He will remove their candlestick out of its place? The answer is found in verse 4, "...because thou hast left thy first love." We read in Ephesians 1:15 where Paul commends the church for their love of God and fellow man. This church used to be filled with love. At the time Jesus gives these letters however a new generation of believers is in this church.

It seems the next generation has zealously maintained the correct doctrinal teachings and works but neglected the more important matters of love.

Maybe they were attempting to impress each other with their good works. Maybe they were proud of their reputation of zealously keeping the law. Whatever the reason, our works if done with the wrong motive will benefit us nothing. Even if we go to the extreme of allowing our body to be burned it will bring no profit without love (1 Corinthians 13:3).

The Pharisees were students of the law interested with the minuscule details found therein. Yet nowhere do we find our Lord and Savior Jesus Christ giving harsher rebuke than what He gave to the Pharisees. Jesus condemns the Pharisees for being very concerned over small issues while at the same time they totally ignore the more important things "Ye blind guides, which strain at a gnat, and swallow a camel" (Matt. 23:23-24).

The Apostle Paul was an ambitious man zealous of the law. He performed many things thinking he was working for God. But he was fighting against God and destroying the church until he met Jesus (Acts 9:4-6) who turned his life around and replaced his stony heart with a heart of tender flesh (Ezekiel 36:26).

Conclusion: Faith and works

are very important and through these we are saved (Ephesians 2:8) and justified respectively (James 2:24). Our works define us "...by their fruits ye shall know them..." (Matt. 7:20-21). But our works alone do not define us (Matt. 7:22-23). Our motives for those works are also included in defining us. We must keep our motives pure and our priorities correct.

"Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, with all thy soul, and

with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." (Matthew 22:37-40) The most important quality that should radiate from our church and each of us individually is Love for the Lord and each other. (I Corinthians 13:13)

Brother Vernon Martin
P.O. Box 658
Kapenguria Kenya
East Africa

LESSONS FROM THE WEEDS

A favorite summer pastime of mine is gardening. It not only provides exercise, fresh air and sunshine, but we also harvest significant fruits and vegetables for the freezer, and we savor the taste of fresh garden produce.

Along with any garden that is going to produce well comes the battle with the weeds. As I hoe and pull weeds I have lots of time to ponder and pray. I have learned many lessons in the garden that to the preacher would preach; to the writer they should write.

We have a nasty weed in our garden that is a succulent

plant that seems to have an amazing ability to survive even after it is pulled and its bare roots are exposed to the hot sun. I have pulled these weeds and laid them on bare concrete that was so hot that I could not stand on it barefooted and those plants would still be green a few days later! I marvel at its ability to live under adverse conditions. It may be admirable if you are studying the trait of "perseverance" and "endurance" but it is still loathsome to the gardener.

Years ago when I was a new young gardener I would pull the weeds and let them lie there be-

tween the rows of plants. Much to my dismay, in a few days you could hardly tell I had done anything because so many had rerooted and were thriving in vitality again! It was quite discouraging. Then I learned that if I pulled or hoed the weeds, picked them up, put them in a bucket, and hauled them off somewhere to dispose of them, the garden would still look clean days later. So that has become my practice.

This is what I need to do in my life with sins or bad habits that I'm trying to get rid of. It's so easy to think I need to get rid of something and so I may "pull it out" but then I let it lie there in a handy place so that it can reroot and grow again. Perhaps it is a novel that is spiritually damaging. Does it get thrown away or just put back on the shelf? Maybe it is a certain food that there is no resistance for, encouraging gluttony, and it would be so much better to leave it on the shelf in the store. Maybe it is an article of clothing that does not meet the standards of a Holy God, but it cost money and we can not bring ourselves to get rid of it, so it is kept in the closet and worn at times when we think no one will find out. Perhaps it is a music CD that we know does

not please the Lord but we can not bring ourselves to destroy it.

For some it may be that porn magazine that they know is wrong so they stick it under something and behind something so that it is out of sight but accessible should they "need" it at a weak moment.

Or perhaps it is the tobacco that people know is bad for them and they decide to get rid of, but they put it at a place where they can retrieve it should their body be crying out for it. How much better it would be to totally destroy it making it completely inaccessible!

Some videos, DVDs or the television have gotten into homes that drag us down spiritually and we may get convicted it is damaging to our spiritual health. We take it off the shelf or remove it from the conspicuous place but we stick it in some corner or dark closet "just in case". Most likely it will soon be growing and thriving again in our lives, damaging us spiritually.

The list goes on and on. We all have our temptations and weaknesses. Just as a weedless garden is a beautiful picture, so is a life where sin has been eradicated.

"If a man therefore purge

himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work. Flee also youthful lusts: but follow righteousness, faith, char-

ity, peace, with them that call on the Lord out of a pure heart." II Tim. 2:21-22

In Christian love,
Sister Sally Meyers

PRECIOUS TIME

"Will you please stay and watch me play, Marlin?" His eyes looked up at me expectantly and the longing in his heart for someone to care was made evident across his questioning face. "Of course, I would be happy to!" I suddenly found those words sliding out of my mouth as if they were in a rush to escape before my mind had time to process them.

It had been a very busy and long day at work after which I had rushed to the Little League baseball park to watch some young friends play. This particular boy had attended my ministry outreach program a couple weeks prior. Now, this night he was putting my love and care to a test.

Though I had a myriad of other tasks, which I desperately wanted to accomplish that evening, I will never regret staying for one more ballgame.

While I could read the emptiness of the boy's heart across his face, I had no idea until later, how difficult a life he led.

Like many children, he was innocently living a life that seemed to all to be well. However, it was suddenly disrupted by the despondency of divorce. That was the beginning of a hard journey, which he will be forced to maneuver, for no one can live it for him. He did not ask to be put in this painful circumstance, yet the pain and hurt remain.

No one ever came to watch him play like most other children. Not his parents, grandparents, relatives, or friends. No one else was there to take a sincere interest in this child's life. God gave me an opportunity, and I grasped it. In fact, I believe I may have cheered louder and harder that night for him than I had at any game in the past.

Why? He had a need for someone to cheer him through life, to tell him he is worth something great, and to give him the hope that there is a God who can lift his many disheartening burdens.

As he rounded the bases, he looked up in the stands, his eyes met mine, and a smile made its way from ear to ear. As I cheered I could almost catch a glimpse of hope and thankfulness beaming from his eyes to mine. Perhaps he had experienced a token of God's love that he had not had before.

I wish that I could say I have seized every opportunity that God has provided for me to reach out. But sadly, I have not. This was a reminder to me that if God presents an opportunity, something as simple as watching a baseball game, or sitting down for a heart-to-heart exchange in conversation, or sharing a moment over milkshakes, it can touch a life by showing Christ's love in the giving of a little time.

Our agenda needs to include the things that are required of us to survive, but that must never override God's work for us found in Matthew 28:18-20, which is the Great Commission. Mark 16:15, "And he said

unto them, Go ye into all the world, and preach the gospel to every creature." Rather than limiting God's intentions for our lives so that we may pursue our humanistic goals, let us first seek Him and the ministry He lays before us, for that is what will be eternally invested.

When Christ ascended to Heaven from the Mount of Olives in Acts chapter one, the disciples went back to Jerusalem and gathered in an upper room. Verse 14 says, "These all continued with one accord in prayer and supplication." I can only imagine those present, having just seen their Christ go back to His Father with the promise that He would one day return and that in the meantime they were to "be witnesses unto (Him) both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth", must have been filled with a zeal and a passion to reach out to lost souls to the point that it would have been the primary consumption of their time and the driving focus of their days. Everything else would have paled in comparison to that of serving their Master, who had turned their worlds right side up and then commissioned them to oc-

copy their time sharing this with the world until His return.

We have the same hope today of our Savior's return and the same instruction to be witnesses for Him. A quote hangs above my desk that reads, "One hundred years from now it will not matter what kind of house I lived in, how much money I had,

nor what my clothes were like. But the world may be a little better because I was important in the life of a child." Be it a child, or an elder, or anyone in between, let us reevaluate daily our priorities and focus of what is truly important in our lives. How will you spend your allotted time?

A wonderful gift we have been given
Its worth can ne'er be known.
Others see the way we use it
And thus, our hearts are shown.

It's not a gift meant to be kept
But shared with those around.
Who have a need to comfort and love,
With this gift it can be found.

Without the gift a family suffers
Relationships crumble to dust
To keep a family, a church, a friend
Sharing this gift is a must.

Though the gift is given to us by God
It's not really ours to confine.
But share it with others who need it most
This wonderful gift of TIME.

Brother Marlin Carpenter
5095 S. St. Rd. 19
Peru, IN 46970

FICKLE TEMPTATION

I Kings 2:28, "For Joab had turned after Adonijah, though he turned not after Absalom."

It has been said that people who have children late in life often spoil them, or that older children in a large family are dealt with in a stricter manner than their younger siblings. It is often true. Sins that we had strength to avoid in our younger days are harder to resist as we age and many things become more accepted. Joab was loyal to David and did not turn to Absalom, yet when he got older he was carried away by Adonijah. I Corinthians 10:13 tells us, "There hath no temptation taken you but such as is common to man: but God is faithful..."

Noah's steadfastness through the time of the flood, his preaching, his faithfulness in building the ark and gathering the animals was remarkable. (Hebrews 11:7) Yet Noah was disarmed by drink after the waters assuaged. If we remain true to God through terrible pain and trials, we must remain careful when the worst is over. We must remain alert and in the Word and in prayer. We must not for one moment let down our guard.

I Corinthians 16:13 tells us

to "Watch ye, stand fast in the faith, quit you like men, be strong." This is good advice for every day. II Corinthians 13:5 says, "Examine yourselves, whether ye be in the faith, prove your own selves." As we age we become weaker physically, but if we follow Jesus daily we become stronger spiritually. Therefore, it becomes easier physically to yield to sin, but our spiritual life should buoy us up.

We often give ourselves over to sin because of circumstances, yet our example in the New Testament of triumph in old age, the Apostle Paul said, "For I am now ready to be offered." (II Timothy 4:6) He had fought a good fight. He had kept the faith.

But you say, "We live in an age of extreme stress". That may be true, but how many of us live like this: "...in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness." (II Corinthians 11:26-27) The stress of our lives

is nothing to compare with that of Paul's. Paul, by his life, has shown us that perfection is in the striving and in the desire to be perfect.

Most of all, perfection is found in believing God. If we believe in the promises of God and have put our faith and trust in nothing but God, as our days upon this earth draw to a close we will have an anchor that will not fail or falter. Many have fallen

because they have taken their eyes off Christ. This need not be our fate.

Matthew 6:22, "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light."

John 8:12, "I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of light."

Brother Lynn H. Miller

THE BIBLE IS GOD'S PERSPECTIVE

The Bible is written from God's perspective. For this reason the Bible, presents a perspective we often do not understand. It is easy for us to identify with the impressive events and persons of the Scripture without ever really imagining what it would have been like to have experienced the actual situations.

For example: most of us identify with the two spies who brought back the good report of the land of Canaan. But if we had been there – what kind of report would we have brought back? Would we have found it enjoyable to be faced with the minority position? Would we have

been willing to stand against the ten spies who brought back the negative report? Today, in our safe and sanitized environment, we identify with the record of the Godly persons. But, are we the "2 spy" person in our world and church or are we the "10 spy – go with the crowd" type of person?

Had we lived during Jeremiah's day we likely would not have known him. We probably would not have heard much about him and what we would have heard would have been uncomplimentary. He was labeled an enemy of the people. The Word that God committed to him was cut up by the King

and consigned to the fire. Popular false prophets preached what the people wanted to hear and had the allegiance of the people. Jeremiah was ridiculed while the popular preacher/prophets were honored. **But** when God wrote His Book, the Bible, He gave the faithfulness of Jeremiah a prominent place in Holy Text and the popular preachers got tangential mention.

Had we lived in the Apostle Paul's day we likely would not have known him. We probably would not have heard much about him and what we would have heard would have been uncomplimentary. He was a quitter – he left the Sanhedrin and launched out on a ministry not supported by the religious system of his day. He was no match for the popular "super apostles" who taught in the churches. He traveled without support – working with his own hands to stay alive. **But** when God wrote His book, Paul is given prominence as God's man and we identify with him. How strange. If we had lived in his day he would have been thought of as outside the pale – a strange person whose travels brought back stories of incredible events. The popular religious leaders stayed home and

had the recognition and respect accorded to decent people.

I Kings 22 records the account of the prophet Micaiah. When King Ahab wanted to determine the will of God he called the prophets and asked their advice. There were four hundred prophets. They all agreed that the King should go to war against Syria. Zedekiah (a prominent prophet) even made a dramatic presentation of the Word of the Lord. All four hundred prophets agreed with him. The messenger who was sent to bring Micaiah warned Micaiah that he needed to fall in line with the other prophets and agree with them. Micaiah was the lone dissenting voice. He warned the King of impending doom for the campaign. He alone brought the Word of God to the king. Would we stand alone against four hundred prophets who were in agreement with a dramatic presentation for the popular opinion? For Micaiah's stand on God's Word he was hit on the face by the popular Zedekiah who falsely claimed the leading of God's Spirit. Micaiah was then placed in prison on a sparse diet of bread and water. Would we have stood on God's word in the face of the popular opinion

championed by those who were trusted to be God's voice to God's people? Will we? Today?

The crowd hates the minority who stands for God. They hate the ones who stand alone. Those

who stand alone are labeled individualists and dissenters and non-conformists and enemies of the common good.

The words of James Russell Lowell ring as true as ever:

Careless seems the great Avenger;
History's pages but record
One death-grapple in the darkness
'Twixt old systems and the Word.
Truth forever on the scaffold,
Wrong forever on the throne,
Yet that scaffold sways the future,
And behind the dim unknown,
Standeth God within the shadow,
Keeping watch above his own.

Brother Frank L. Reed

THE SINGLE EYE

"No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light; but when thine eye is evil, thy body also is full of darkness. Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light,

as when the bright shining of a candle doth give thee light."

In one who has good vision both eyes see the same image, but some have double vision. If this is not corrected it is very difficult to function properly. Such is a person who has one eye upon the Lord and one eye upon the world. If this is not corrected we cannot serve the Lord, as we should. See Matthew 6:22-24.

"Let thine eyes look right on, and let thine eyelids look straight before thee. Ponder the path of

thy feet, and let all thy ways be established. Turn not to the right hand nor to the left: remove thy foot from evil." Prov. 4:25-27

Lust comes first through the eye. "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat." Gen. 3:6

"And Lot lifted up his eyes, and beheld the plain of Jordan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan;..." Gen. 13:10-11 Lot pitched his tent toward Sodom (verse 12).

If David had been reading the Book (see Deut. 17:18-19) he would not have been looking around, seeing what caused him to sin, a sin which multiplied. Hint, read the Book!

"Mine eyes are ever toward the Lord; for he shall pluck my feet out of the net." Psalm 25:15

"Unto thee lift I up mine eyes, O thou that dwellest in the heavens. Be hold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God, until that he have mercy upon us. Psalm 123:1-2 "But mine eyes are unto thee, O God the Lord: in thee is my trust; leave not my soul destitute." Psalm 141:8 "At that day shall a man look to his Maker, and his eyes shall have respect to the Holy One of Israel. And he shall not look to the altars, the work of his hands, neither shall respect that which his fingers have made, either the groves, or the images." Isaiah 17:7-8

"In those days there was no king in Israel, but every man did that which was right in his own eyes." Judges 17:6 and Judges 21:25 "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12. Look to the Word for the way of life.

May God bless you all,
Brother William Carpenter

BAPTISM

The Mode

We have four reasons for believing that trine immersion, that is, dipping three times forward, is the only true water baptism.

1. It is the plain scripture: John baptized in the Jordan. Mark 1:5, "In the river Jordan confessing their sins."

There are some, who claim that the scripture means in the river valley or close to the river, but Matt. 3:16 says "and Jesus, when he was baptized went up straightway out of the water." To claim that he went into the river to have water poured or sprinkled on his head is, to say the least, ridiculous.

Acts 8:38 speaking of the eunuch being baptized by Philip, "And they went down into the water, both Philip and the eunuch; and he baptized him." Again there are those who claim this is a mistranslation, that they only went to the water. To claim a mistranslation every time we disagree with scripture is dangerous.

It is interesting that the scripture does not mention that Philip spoke of baptism. "Philip opened his mouth and began at the

same scripture and preached unto him Jesus." Acts 8:35. This clearly shows that preaching Jesus includes baptism.

A traveler in the desert almost certainly carried water with him. If sprinkling or pouring was sufficient there was no need to stop at water.

Matt. 28:19, "Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." This clearly shows the need for three actions and almost all denominations accept it as such.

2. The meaning of the Greek word. The New Testament was originally written in Greek. My Webster's Seventh New Collegiate Dictionary says: "Baptism": "Dip", "Dipped", "to dip". This is the primary meaning of the word. Other uses A. To administer baptism. B. To initiate. C. To give a name as Christian.

It is interesting to note that the Greek Orthodox Church, which uses the Bible in its original language, has always used trine immersion, dipping three times forward in water.

Two similar Greek words are used in the New Testament,

"Bapto" and "Baptizo". "Bapto" is used only three times in the New Testament. First, Luke 16 Lazarus was asked to "bapto" his finger in water to cool the rich man's tongue. Second, Jesus "baptoed" the sop before he gave it to Judas, John 13. Third, Rev. 19 the conquering Christ came forth wearing a garment "baptoed" in blood. In all three uses the dipping was singular: one dip. "Baptizo" is always used when the translation is baptism because "baptizo" is the plural form meaning more than one dip.

3. History: History traces every form of baptism to its beginning. Trine immersion is traced to the apostles. In 1311 a Catholic Council at Ravenna declared immersion, pouring and sprinkling all acceptable. In 1641 the Baptist Church introduced single backward immersion believing baptism represented a burial but missing all history and the scripture which says we are planted in the likeness of his death. Romans 6:5. In his death on the cross he could not go backward. He bowed his head and gave up the ghost.

Single forward baptism was used in Spain for awhile about

600 AD by a group who did not accept the Trinity. The Catholic Church accepted them because they did not want to lose the Spanish church.

For more historic evidences read "Baptism, the Apostolic Mode" by Quincy Leckrone and "A Review of Trine Immersion as the Original Mode of Christian baptism" by Reuel B. Pritchett. Both are available from Bible Helps, P.O. Box 391, Hanover, PA. 17331.

4. The symbol: God seems to be very fond of types or symbols. The Passover Lamb was a symbol or type of Christ at the crucifixion, as were the daily sacrifices. The serpent of brass on the pole was a type of Christ on the cross. I used to wonder how a serpent, a type of sin could be a symbol of Christ, the sinless One. Later I realized that although Christ Himself was sinless, on the cross He was carrying the sin of the whole world.

Still another type was Moses striking the rock to bring water for the people's needs. When they needed water again Moses was commanded to speak to the rock but in anger he struck it a second time. Paul says the rock

that followed them was Christ. He was struck (crucified) once for our sins. Moses' mistake was he symbolized a second crucifixion. For the sin of breaking the symbol Moses was not allowed to enter the promised land. We need to respect the symbols.

Baptism is a symbol of the death and burial of our old nature, Rom. 6:3-5, also the symbol of the resurrection not of the old man but of the new spiritual man in Christ. These symbols require immersion and can not possibly be symbolized by pouring or sprinkling. Again Jesus refers to baptism as a new birth, born of the water and the Spirit. Again the type demands going into and coming out of the water.

Again "baptism" symbolizes "a washing". In Acts 22:13-16 Ananias told Paul, "And now why tarriest thou? Arise, and be baptized and wash away thy sins calling on the name of the Lord." Here again the type calls for immersion!

There are plenty of objections by those who do not want to obey the plain teachings of the scripture. I shall list some of the most common ones.

A. At Pentecost the disciples were baptized by the Holy

Spirit. The Spirit was poured out, Acts 2:17-18, therefore baptism should be by pouring.

The answer is simple. Jesus speaking to Nicodemus says in John 3:3, 8 "Except a man be born of water and of the Spirit he cannot enter into the kingdom of God....The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth, so is every one that is born of the Spirit." Now turn to Acts 2:2, "And suddenly there came a sound from heaven, as of a rushing mighty wind and it filled all the house where they were sitting." Jesus speaking to Nicodemus likened the Spirit to a wind. At Pentecost the SOUND of a mighty rushing wind filled all the house. They were certainly immersed in it. There also appeared tongues of fire, which sat on each of them. Please remember that the water in the stream where we are baptized was also poured out as rain.

B. Born of water refers to our natural birth. A baby floats in water in its mother's womb. This is the invention of someone who does not want to accept the obvious meaning. The early Christian writers agree that

Christ was speaking of baptism.

C. Born of water refers to the washing of water of the word. Eph. 5:25-26, "That he might sanctify and cleanse it with the washing of water of the word." This is a misquote. Paul does not say "of the word" but "by the word". He sanctifies and cleanses us with the washing of water (baptism) by the (authority) of the word.

D. I Cor. 10, "And were all baptized of Moses in the cloud and in The sea." The Israelites were not made wet, only the Egyptians were drowned. This is referred to as a baptism. Those that got wet were destroyed. Therefore those who are immersed in baptism are to be destroyed.

Answer: Paul is speaking here about continuing in the faith, a powerful proof against eternal security. Taking the picture as a whole, the Egyptians represent our old nature, which is drowned and destroyed in baptism. The Israelites represent our new nature, which is born of the water.

E. Sprinkling is in the New Testament. Heb. 10:22, "Let us draw near with a true heart in

full assurance of faith, having our hearts sprinkled from an evil conscience."

Answer: Read the rest of the verse, "having our hearts sprinkled with an evil conscience and our bodies washed with pure water." It would seem that this argument had to be originated by someone who was deliberately trying to deceive. A person who is honest does not stop at a comma, in the middle of a verse when the rest of the verse proves that the point he is making is false. The term "and your bodies washed in pure water" certainly points to immersion.

F. Is God really concerned as to how we are baptized? Answer: God is certainly concerned with details! God warned Moses (Ex. 25:9-40) to make the tabernacle after the pattern.

In Eph. 4 Paul lists some things which unite Christians. Starting at verse 3, "Endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, one Spirit,...one hope,...One Lord, one faith, one baptism, One God..." Paul lists seven things that unite believers and one of the seven is baptism. It would seem as logical to say three faiths or three Lords as

three modes of baptism. (Baptism of the Spirit and of water are two parts of one baptism) Baptism must include the laying on of the hands of the administrator with the prayer for the gift of the Holy Spirit.

There is a story told of Abraham Lincoln as a young lawyer. He was arguing a case in court and did not like the opposing lawyer's arguments. He asked the judge for the privilege of cross-examining the other lawyer. The judge agreed. Lincoln's first question, "How many legs has a cow?" The lawyer, perhaps insulted by such a

simple question answered, "Four, of course."

"But if you call her tail a leg how many has she?" "Five, of course," the lawyer answered. Lincoln turned to the judge. "I was afraid that was his way of thinking," he said, "but calling a tail a leg does not make it one."

I feel that this principle applies to baptism also. Pouring or sprinkling a little water on a person's head and calling it baptism does not make it baptism.

Charles E. Lehigh
2390 Grandview Road
Hanover, PA 17331

YOU THINK

You think they're not listening, but they are. Today young Maria was sitting with me during church. She was drawing and gave the appearance of paying no attention. She was, though. She heard the preacher talking about the plagues and whispered, "I know the plagues!" and began to list them. She caught what the minister said about water turning into blood. Then she noticed his comment about seeing a policeman, grinned, and related how her family got stopped for speeding

one time. She heard other statements, and knew the stories to which the minister referred.

In another instance, at school, one of the younger students heard a junior high boy use a bad word. She was alarmed and reported it right away. You think they're not listening, but they are. What are you giving the children to listen to?

You think they're not watching, but they are. During an inside recess, my students were playing school. Who do you think

they were copying? Me, their teacher. It's a little scary, to see yourself being played! They notice what the older students do and wonder why they act like that. They tell me how "Mom was mad last night." They watch how their parents relate, "My dad says my mom never listens to him anyway." They see how people drive and often admire

it. They notice what others wear. Six-year-old Ronita was very concerned because her older sister is wearing pants and necklaces. Ronita worried about this all day and wondered what she should do. You think they're not watching, but they are. What do the children observe in you?

Sister Arlene Birt

THEY HAVE FORGOTTEN THEIR RESTING PLACE

"My people have been lost sheep; their shepherds have caused them to go astray; they have turned them away on the mountains; they have gone from mountain to hill, they have forgotten their restingplace." Jeremiah 50:6

Hymn writer S. Y. Harmer writes,

There is rest for the weary,
There is rest for the weary,
There is rest for you.
On the other side of Jordon,
In the sweet fields of Eden,
Where the tree of life is
 blooming,
There is rest for you.

First Jeremiah speaks of the people as lost sheep. Israel had chosen to leave their place of

refuge and go their own way. In the New Testament the Lord Jesus Christ is referred to as the Good Shepherd. He is the resting-place for all His saints.

Today much of the life of those who name the name of Christ is self-centered. All too often we have put our rest in how much of this world's goods we have accumulated. This is just the opposite of what Jesus told us. We do not believe that He expects us all to be paupers or that it is wrong to have a comfortable lifestyle. But the Bible makes it very clear that we cannot serve God and mammon.

Our Spiritual rest is also to be in the Lord Jesus Christ. Not only is much of today's Christians lifestyle self centered but this is also true of much of today's wor-

ship. We heard an interesting analogy made recently by an individual who we consider to be a friend and Christian Brother. In the meetinghouse where he worships they now have two services at the same time. One of them is what is known as Contemporary worship and the other is known as traditional worship. He shared that he is not as concerned about the Contemporary worship as he is about the division it has made. He then shared the thought that they have entertainment in the traditional worship also. He was referring to the choir and special singing. I have said on occasion that we have special singing in every service. I think our congregational type of singing, without musical instruments, is very special.

Next Jeremiah shares that their shepherds have caused them to go astray. While the name of Jesus is used it is not the Jesus of the Bible in many church settings. Many today are denying that our rest in the Lord is based on the Scriptural teaching that Jesus Christ died to appease the anger of God against sin. The fact that sin has been redefined could be a major factor in this. It is true that a lot of emphasis is put on "major" sins and the ones that "hit

close to home" are explained away or made to be more respectable. This can be a cause for losing our rest in Christ. It is also sad that things God calls an abomination are defended by some that are supposed to be shepherds of the sheep.

"They have turned them away on the mountains." It was on a mountain that God gave Moses the Ten Commandments. It was on Mount Calvary that Jesus Christ died for our sins. The Ten Commandments are repeated and emphasis added in the New Testament. Many times the teaching today is that there are many ways to God. That God has many "mountains" that lead to salvation. Some teach that the many religious leaders are manifestations of Christ. Others teach that Jesus Christ is present but they are just not aware of it. Their rest is not in the Lord Jesus Christ but in being faithful to whatever you believe. Like the Israelites many try to mix Truth and error. Everything from the health and wealth "gospel" to universalism is being propounded.

"They have gone from mountain to hill." Being separate from the world has been redefined. We almost hesitate to mention the modern day definition of "legal-

ism" once again. But we are convinced that many Christians are "at rest" in their minds because they have seared their conscience. They take part in activities that were once condemned by the vast portion of the conservative church. Many have also convinced themselves that there is no need to look different from the world. The head covering for sisters goes from becoming smaller to being optional and finally discarded. Salvation, which

is of the utmost importance, is fortunately still emphasized by many but, sadly, the other Bible teachings are confined to "a hill".

God will be the final judge of who enters the blessed rest spoken of at the beginning of this manuscript. But may we also desire the rest we have in obedience.

Brother James M. Hite
816 E. Birch St.
Palmyra, PA 17078-2704

MARRIAGE

ST. JOHN-ALSPAUGH

Sis. Christa St. John, daughter of Bro. Tom and Sis. Susie St. John of Alvordton, Ohio and Bro. Andrew Alspaugh, Jr. son of Bro. Andy and Sis. Betsy Alspaugh of Lititz, Pennsylvania were united in holy matrimony on July 28, 2007 at West Fulton Dunkard Brethren Church. They are making their home at 21308 County Road 20/N, West Unity, Ohio 43570.

OBITUARY

ELLIS R. BROADWATER

Bro. Ellis R. Broadwater, 79, of Montpelier and formerly of rural Pioneer, Ohio, died August 23, 2007, at Community Hospitals and Wellness Centers, Bryan, Ohio. Born November 13, 1927 in Bond, Maryland to Everett and Lennie Broadwater. He married Eileen Poorman on April 14, 1957 in rural Pioneer, Ohio and she survives.

A Korean War veteran in the United States Air Force, he retired from Bryan Metals in Bryan, Ohio in 1992 after approximately 50 years. He was a member of the Pleasant Ridge Dunkard Brethren Church.

In addition to his wife he is survived by a daughter, Debbie J. Broadwater of Montpelier, Ohio; a son, Don (Cheryl) Broadwater of

Montpelier, Ohio; two brothers, Willard (Hazel) Broadwater of Swanton, Maryland, and Dale (Sharon) Broadwater of Mountain Lake, Maryland; four sisters, Doris Harmon of Fairfax, Virginia, Helen (Harold) Harris of Oakland, Maryland, Loretta (Dwight) Mangan of Edgewater, Maryland, and Margaret (Roger) Uphold of Rawlings, Maryland; three granddaughters, Jennifer (Bishop Tidball) Broadwater, Melissa Broadwater, and Rachel Broadwater; and three great-grandchildren, Keenin, Raiden, and Kiara. In addition to his parents he was preceded in death by two sisters, Myrtle Wilt and Beulah Jones.

Funeral services were held at Thompson Funeral Home with Elder Dennis St. John officiating. Interment in the Riverside Cemetery, Montpelier, Ohio.

NEWS ITEMS

LEADERSHIP CONFERENCE

November 9 – 11, 2007

Leadership Conference will be held at Shrewsbury Congregation, 216 North Main Street, Shrewsbury, Pennsylvania, November 9–11, 2007. For lodging arrangements please contact:

Kenneth and Sue Keeny
2606 Orwig Road
Stewartstown, PA 17363-8249 or
e-mail: Alice Keeny at MALLIE57@JUNO.COM

Please let us know when you plan to arrive, to leave, how many of you and if you are bringing children. If you are traveling with others, please let us know so the Lodging Committee can keep your lodging arrangements close together. If you plan to stay with family in the area, please let us know that also so we have a count of how many for meals. If you are flying, Harrisburg, Pennsylvania is the closest airport. Baltimore-Washington Airport is also available. If you are to be picked up, we prefer Harrisburg.

Directions to church house:

From Baltimore, Maryland and points south of Pennsylvania: Proceed north on Interstate 83. After crossing from Maryland into Pennsylvania, get off the Interstate at Exit 4 (Shrewsbury Exit). After

going down the hill on the ramp, turn left (west) onto State Route 851 (E. Forest Avenue).

Proceed up the hill to the center of the town of Shrewsbury for 0.7 miles. Turn right onto North Main Street and proceed about 0.5 mile. The church building will be on your left (west side of street). There is a sign in the yard in front of the meetinghouse.

From York or Harrisburg and points north: Proceed south on Interstate 83 to Exit 4 (Shrewsbury Exit). At the bottom of the ramp, turn right onto State Route 851 (E. Forest Avenue) and follow the above directions.

There will be public preaching services both Friday and Saturday evenings.

COOK BOOKS FOR SALE

The Homemade Happiness From Dunkard Kitchens Cookbook is now available. If you enjoy trying new recipes, then get out your apron and get ready to try over 1200 recipes featured in this padded 3-ring notebook.

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THANK YOU

Thank you – to all the brothers and sisters who remembered my birthday with cards and phone calls. It was so wonderful to hear from so many. May God bless each one of you.

Brother Herman Jamison

THANK YOU

I wish to thank all who sent cards, called and sent monetary gifts and especially those who prayed for me at the time of the diagnosis of my disease and since. May God bless each one for their sharing, love, and concern.

Brother Galen Litfin

ADULT SUNDAY SCHOOL LESSONS FOR DECEMBER 2007

Dec. 2 – Death, Destruction, and Defeat – Amos 6

1. Why is the Lord displeased with those at ease in Zion?
2. Explain the verse of turning the fruit of righteousness into hemlock.

Dec. 9 – Visions of Israel's Future – Amos 7

1. Describe the purpose of a plumbline and what the Lord means by setting a plumbline in the midst of Israel?
2. What can we know about Amaziah the priest of Bethel and why would he oppose the message of the prophet Amos?

Dec. 16 – Ripe for Judgment – Amos 8

1. What was the Lord's message depicted by the basket of summer fruit?
2. Is it possible to have a Bible always available and still have a famine of having the words of the Lord?

Dec. 23 – The Birth of Christ – Gen. 3, Matt. 1:18-21

1. In Genesis 3 explain the statement: It shall bruise thy head, and thou shalt bruise his heel.
2. How important to your faith is the doctrine of the virgin birth?

Dec. 30 – Nowhere to Run – Amos 9

1. What five places are mentioned where men might attempt to hide from the coming judgment?
2. What is the picture we see from the last five verses and what is the time frame of the events the prophet speaks about?

**YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR
DECEMBER 2007**

Dec. 2 – Dorcas – Acts 9:36-43

1. What is the meaning of the names Tabitha and Dorcas?
2. In what way does her character answer to the meaning of her name?

Dec. 9 – The Unknown God – Job 5:8-18, Ecc. 3:1-5, Acts 17:22-31

1. What do we know about the people of Athens and their religion?

2. Is it possible to live within a Christian environment and not really know the God that we worship?

Dec. 16 – Our Center of Life – John 4:21-26, Acts 17:22-31, 24:14-16, II Cor. 3:17-18

1. Explain in your own words what it means to worship the Father in spirit and in truth.
2. Do you view God as the very essence of your life? If so, how does that become apparent to others?

Dec. 23 – Christmas Story – Matt. 1:18-25, 2:1-11, Luke 2:8-16

1. What is the significance of the gifts of gold, frankincense, and myrrh presented to Jesus by the wise men?
2. Did peace come on the earth with the coming of the Christ Child?

Dec. 30 – Relationships With God – Rom. 8:1-39

1. Describe the type of relationship our heavenly Father desires to have with his adopted children.
2. What is special about the expression “Abba, Father”?

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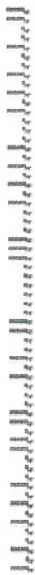
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BIBLE MONITOR

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NO. 12

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THE SAVIOUR'S ENDLESS CHARMS

The Saviour! O what endless charms
Dwell in the blissful sound!
Its influence every fear disarms,
And spreads sweet comfort round.

Here pardon, life, and joys Divine,
In rich effusion flow,
For guilty rebels lost in sin,
And doomed to endless woe.

O the rich depths of love divine!
Of bliss, a boundless store!
Dear Saviour, let me call Thee mine;
I cannot wish for more.

On Thee alone my hope relies,
Beneath Thy cross I fall;
My Lord, my Life, my Sacrifice,
My Saviour and my All.

-Anne Steele

WHAT A CONTRAST!

Jesus was born in a lowly stable, near an overly full inn. His bed was a manger; His garments were the swaddling cloths of the poor. The body heat of the animals that shared their space with Mary and Joseph supplied the warmth of the stable. As meager and ordinary as these accommodations were, they were better than an untimely birth in a crowded inn or along the donkey trails that stretched across the land. But God had well planned the circumstances of the birth of Jesus. He would be born in the very place that had been prophesied, under the very conditions that would fulfill the many prophecies of the Old Testament. He would arrive in a stable.

It would be a welcome place

for the shepherds to come with their curiosity and excitement. They would feel more at ease in a stable than in a palace or even in an inn. Later when the wise men came they would find Him in a house in Bethlehem, which would be more comfortable for them than a stable would have been. As Jesus ministered, He met with the people where they were comfortable. He met them on hillsides, seashores and in the midst of the cities. He met Nicodemus at night. He entered their modest homes and synagogues. He would eat with the publicans and sinners to the dismay of the scribes and Pharisees.

As those familiar with our current standards of living, we are shocked, amazed or

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MILTON COOK, Editor; 1138 East 12th Street, Beaumont, CA 92223.

LYNN H. MILLER, Assistant Editor; 70 Round Barn Rd., Newmanstown, PA 17073

KEITH BAILEY, Associate Editor, Cottage #2, 1010 Taywood Rd, Englewood, OH 45322.

DENNIS ST. JOHN, Associate Editor; 21397-B50, Bryan, OH 43506.

amused at the conditions that were the common conditions of that far past day. In every era of world history each succeeding generation has thought that they had advanced beyond those former conditions. The comforts of the present always seem better than what was in the past. We are glad for the labor saving devices and the ease of our lives compared to their drudgery of everyday living. We redefine what is considered modern and useful. Yet we find that in the midst of their drudgery they were able to make room and time to participate in the things that were most important. Whether in the days of Jesus' birth or the days of our grandparents there seemed to be enough time in their slower pace of life to be concerned about the eternal issues of life.

Today there is an almost total disregard for the eternal and Spiritual areas of our lives. We are too busy to ponder the consequences of our neglect of these things and fail to appreciate that all of life is not wrapped up in property, possessions, positions, power and perks. We have equated living with what we have and not with who we are.

The true value of our lives is grounded in what God has provided for us rather than on what we have accomplished. We have value because He created us. We were not the after thought of a process but His conscious work to provide for a creature to worship and fellowship with Him. He increased that value by creating us in His image.

He increased that value by protecting and blessing what He had created. He did not leave His creation to roam without direction but set boundaries and limits for His created beings. He valued them above the beasts and animals that He had made for the benefit of man. Since He valued these creatures, He taught them acceptable worship. He taught them to value the lives of other men as part of His creation. God provided this direction through His written Word.

He especially showed the value He placed on man, by paying the ultimate sacrifice, His Own Son, after man had sinned. Only God was able to pay the price to deflect His own righteous judgment of man. Because the soul of man is so valuable, man has value beyond that of any other part of His creation.

This gift of His Son should

be the central interest of the Christmas season. Instead it has become a further exaltation of the ways of man, rather than the exaltation of the Christ. While much of the celebration of the season has become a glorying in the accumulation of the toys and pleasures of the season, it should be a readying of our hearts to prepare a proper place for Him.

While there was no room in the inn for Him, there should be room in our hearts to provide the stable not only of birth but also

of rebirth. We should welcome Him into our lives. As He made Himself comfortable wherever He was during His Earthly ministry, so He will make Himself comfortable in the hearts of those who would make room.

Have you made room in your heart for Jesus? While it should be humble like the stable of old, it will be a valuable place because God has provided for our natural lives and our Spiritual lives.

Merry Christmas!

M.C.Cook

A NEW BIRTHDAY

(A matter of Perspective)

My relationship with my dad was not unusual for the situation we were in. The emotional distance that was always present is present in many father-daughter relationships. It was less than ideal, but for many years I did not know it. Dad was Dad and I loved him. I learned how to ignore certain troubling things and enjoy him anyway.

I think my ability to ignore some important things hindered our relationship. Other hindering factors included not living in the same city with him since I was

about ten years old, and his addiction to alcohol.

I was always overjoyed to hear from him on my birthday, though it usually came as a result of someone reminding him about it. Some years I did not hear from him at all. I learned how to ignore it and enjoy my birthday anyway. I became very good at denying pain.

As an adult, and many years after becoming a Christian, I allowed Jesus to heal my emotional wounds from childhood. Then I found that if Dad did not

make contact with me on my birthday I was hurt. It did not make sense that in previous years I felt little hurt, but now that I was closer to the Lord in relationship, this pain was greater.

Was it really greater? Or was I, for the first time, feeling the pain that such a happening would bring?

I found myself having to purposely let go of these hurt feelings over Dad not acknowledging my birthday. If I did not work at letting go, then I had a somewhat miserable birthday regardless of how much effort my husband and family put into celebrating with me. An ache in my heart over Dad could not be removed by celebrations of any kind; removal came only as a result of the willful act of letting go. Finally, I had reached the place where I could stop denying the pain and accept reality.

I never did tell my dad that I was feeling hurt if I did not hear from him on my birthday. I knew that he loved me and would be glad to always acknowledge my birthday if he were not hindered by his own struggles. I enjoyed many good times with him in my adult years.

I wondered sometimes if he knew he had missed my birth-

day but could not find the courage to apologize. I never required that of him. Perhaps that was a mistake, I do not know. Maybe I was too easy on him, requiring nothing, but always willing to relate with him regardless of the pattern of painful events. Anyway, I learned how to complete the cycle of forgiveness and find my way back to a joyful heart. I know my dad was pleased about that. Perhaps that is why he knew he could call another time without being rejected.

I hoped that Dad and I would grow closer, and in recent years we did some. But my birthday continued to be an obstacle. I longed for the time when I would not have to work at forgiving him over this anymore. I looked forward to a time when he could come to terms with some things and be more ready to get closer to me. I think some other people were hoping for a closer relationship with him as well.

I took this longing to the Lord over and over again. I thought for sure, one day all this would change and I could have my dad close in relationship as God intended. Then I could tell Dad about my hurts and he could

employ the power of the Holy Spirit, thus overcoming.

It was not to happen that way.

My birthday in 2007 was especially challenging. I had not heard from Dad, partly because he had not been feeling well for several months, but the week of my birthday was worse. He entered the emergency room for the second time that week on the eve of my special day. The diagnosis was a faulty gall bladder and suspicion about swollen lymph nodes. The surgery on the following day confirmed my fear. Dad definitely had cancer, now we just needed to know what type it was and what stage it was in.

I felt offended by God that He would allow such awful news to come to me on my birthday after my history of difficult birthdays concerning my dad. My frustration was overwhelming at times. As news came in about Dad's condition and I learned it was very advanced, stage IV colon cancer, I felt even more pain that I accused God of inflicting.

I cannot remember ever feeling this way toward God before, and I hope I never feel it again. I know that out of 365 days in a

year, God could have made sure this did not land on or even span my birthday.

But reality was reality and I had to deal with it. So I gave up on my wish to have Dad acknowledge my birthday in future years and asked God if He would please give me a sign that Dad was at peace with Him when he departed from this life and entered eternity. God did not lead me to have any conversations with Dad about eternity. I had been talking about it for years already, it was time to be silent and wait it out.

In Dad's last hours, as he lay facing eminent death, he would not "let go" of life. He clung tightly to the familiar even though it was difficult for him to continue living in his cancer ridden, liver failing body. He fought hard against death until the chaplain was called in to say some prayers. Somehow through the prayers Dad was able to feel peace and quit fighting. He was able to feel loved and not condemned by God. The fear of death was gone.

Was it acceptance of God's love that brought peace? Yes, but more than that, it was the Creator of the universe showing His desire to have all people feeling at peace, no matter what their

lives may be like. God's unfailing love for mankind was tangible in this experience.

My frustration with God over my birthday is gone. I can now look at it as the start of Dad's five-week march toward the peace that ushered him into heaven. What a wonderful God He is!

"Glory to God in the highest, and on earth peace, good will toward men...the shepherds said one to another, Let us now

go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us." Luke 2:14-15

As the season of the birth of Jesus comes around again, I pray that we all can see things the Lord wants to make known to us and feel complete peace.

Sister Deena Andrews
21620 Countryside Dr.
Peculiar, MO 64078

THE LOVE OF GOD

The love of God is greater far Than tongue or pen can ever tell;
It goes beyond the highest star, And reaches to the lowest hell.
The guilty pair, bowed down with care, God gave His Son to win;
His erring child He reconciled, And pardoned from his sin.

When hoary time shall pass away, And earthly thrones and kingdoms fall;
When men who here refuse to pray, On rocks and hills and mountains call;
God's love, so sure, shall still endure, All measureless and strong;
Redeeming grace to Adam's race— The saints' and angels' song.

Could we with ink the ocean fill, And were the skies of parchment made;
Were every stalk on earth a quill, And every man a scribe by trade;
To write the love of God above Would drain the ocean dry,
Nor could the scroll contain the whole, Tho' stretched from sky to sky.

Oh, love of God, how rich and pure! How measureless and strong!
It shall forever more endure— The saints' and angels' song.

Hosea illustrates the love of God by redeeming the adulterous women with fifteen pieces of silver and for an homer of barley and an half homer of barley. Hosea 3:2

We are redeemed. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot." I Peter 1:18-19

"I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses." Isaiah 63:7

"The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with lovingkindness have I drawn thee." Jer. 31:3

Not because we are good, but because He loves us. "The Lord did not set his love upon you, nor choose you, because ye were more in number than any people; for ye were the fewest of all people: But because the Lord loved you...." Deut. 7:7-8a

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the

sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." I John 3:1-3

"But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:8

"For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead." II Cor. 5:14

"Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren." I John 3:16

"That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what is the breadth, and length, and depth, and height: And to know the love of Christ, which passeth knowledge, that we might be filled with all the fulness of God." Eph. 3:17-19

"As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand

at the door and knock: if any man hear my voice and open the door, I will come in to him and will sup with him, and he with me." Rev, 3:19-20

God bless you all, and keep you safe from the snares and pitfalls of life.

Brother William Carpenter

CHRISTMAS OR PAGAN WORSHIP?

How long will people dodge the issue by saying this legend is a harmless tradition? Who is this person with jovial face, that greets us everywhere we go in our Christmas festivities, places of business, fellowship halls, schools, and on our cards? Why, people say it is Santa Claus! He is no other than the god of Christmas, a walking lie, a false "angel of light", the devil himself.

Parents are telling their innocent children, "Mr. and Mrs. Santa live at the North Pole so you must send a letter to them telling them what all you want. They will read the list and write it down." There is a thriving business being done in flying letters to a special Alaskan Post office, near the pole, and re-mailing them to the States to make the children believe that the mail originated in Santa's own office. "Then Santa Claus will load his sleigh with toys and fly through the air above the clouds, land on

our house, come down through the chimney and deposit your gifts that you want." "But...you have to be good or your gifts will not get here." Is it any wonder that they open their hearts to Santa Claus, strive to please him, talk and dream about him, and wait and watch eagerly for Santa? Oh, the parents say, "But...this is a charming legend, an innocent fantasy, it's so cute to take them to the store and get their picture taken with Santa." "It is a wonderful evening when we can string the lights around the big Christmas tree and stand back and ooh and aah at such a pretty thing!"

Why would we try to portray Christ while still having a god in our home? Just think! Whose place has Santa taken in the children's hearts? Jesus said, "Suffer the little children to come unto me..." but we have allowed the children to be swallowed up by another god, the devil himself.

We have opened our homes to a thief, and have stood by and offered no resistance while he stole the heart of childhood right from our very being. We have raised no voice in protest as he corrupted the minds of their young hearts with a false image and a living imagination. Are we substituting the pagan legend of Santa Claus for the true story of God's Love? Why have we not lifted up the standard of Jesus Christ, the true God, to these tender hearts, who is not willing that "...one of these little ones should perish"? Where is our fear of an Almighty, just God if we offend one of these little ones who believe on Him?

Years ago, I too, was a small child. I too enjoyed being around my school chums and special friends, who religiously celebrated all the pomp decorations, festive drinking parties and celebrations in December. I remember being questioned, "Do you believe in Santa Claus?" I gave them my true, honest answer. I did not lose a friend, but I gained a friend because they respected me for what I stood for. We have endless opportunities to speak the truth. Maybe this holiday, when we are conversing with others and the

subject turns to Santa, we can challenge others by speaking the Gospel of our Lord's birth and what He means to us.

Maybe this Christmas will be a time dedicated to worshipping and glorifying God and His Son, Jesus Christ, as we turn our back on a pagan god. Let us hasten to enthrone Jesus Christ in our homes and tell the matchless story of **God's Unspeakable Gift** to the dying world around us. Let us hasten to capture the children's delight by telling the story of the birth of our Savior being born in a manger, of the shepherds on the hillside, following the brightly gleaming star, of the Magi and their gifts for the newborn King!

Gift giving is a good thing if it be done out of a heart of love. Lord help us to inspire our children to give rich gifts to Him! Teach the little ones to honor the Lord each and every day. Talk to Jesus daily and sing during the day. What is more fitting than to sing, "Joy to the World the Lord Has Come!" Teach the children to do things for their parents and for others as well. Teach them to be obedient and submissive to their parents, to the Church and to the laws of the land as long as they do not

conflict with God's order. Line upon line, precept upon precept...eradicate the thought of Santa, a pagan god, out of the little ones minds and fill it with good things that will help them to "Stand For The Right" in the evil days in which we are living.

"For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The Everlasting Father, The Prince of Peace." Isaiah 9:6

To us a child of hope is born, To us a Son is given,
Him shall the tribes of earth obey, Him all the hosts of Heaven.
His name shall be the Prince of Peace, Forever more adored.
The Wonderful, the Counselor, the Great and Mighty Lord.
His power, increasing, still shall spread, His reign no end shall know;
Justice shall guard His throne above, And peace abound below.

-John Morrison

Sister Shirley L. Frick
Greenville, Ohio

LIVING WITHIN OUR MEANS

Many Dunkards, especially, young people are living beyond their means! This is quite evident by the number of people asking the church to "bail" them out.

This is not intended to push anyone away! My desire would be to help everyone that asks for assistance. I am especially thankful that I am not on any related boards, as I would be a "pushover" and want to help everyone and not have the wisdom to know where to draw the line.

Some how, some way, we need to portray responsibility, commitment, and satisfaction to our people. We must help our people to learn to live within their means, not just bail them out.

In this day of easy credit more and more conservative people, young and old, are falling into the trap. We are not talking about good equity loans, but bad debt.

When you can not pay your bills, you are affected in many ways. Some withdraw, some

cope by spending more, some turn to alternatives that spiral downward. Most or all become unhappy and unsettled. When you are being nagged for money that you do not have, you cease to live a happy comfortable life.

The only way to get caught up or ahead is to stop spending what you do not have! I fully realize that is easier said than done. Over spending will probably be harder to cure than alcoholism. I have faced many trying financial situations over the years, so I fully understand bad debt. Most were brought on by my own greed or poor judgment.

You can also be assured that if you really try, Satan will hit you hard. Just when you think that you are gaining, your car will break down, you will get sick, or some other UNAVOIDABLE event will take place. Satan may even attack in an area that is not financially related in order to cause you to let your guard down. If you become properly dedicated to this cause God will see you through to victory.

Most people do not get deep in debt overnight and few if any will get out and stay out in a short period of time. It will take commitment, hard work, and God's help, usually taking a lot longer

than desired. For most it will take a change of life-style!

No two situations are going to be the same. Everyone with financial difficulties will be unique and must be handled by a tailored plan to bring relief. Some common factors will be dependence on God, prayer, and especially honesty. Hiding any portion or continuing to spend in secret will hinder or destroy the healing process. This includes such things as buying ninety days of pop just before starting a sixty-day study of where your money is going.

If you do an honest sixty day recording of every dollar (yes, that means EVERY dollar) spent, you will find out where your money is going. This is extremely important. Most will be surprised at how much is going for unnecessary items such as pop, candy, movie rental or purchase, road trips, body enhancers and so forth. The list may get long! Many are not only unnecessary but actually destroy body, mind, and spirit.

The first and foremost way to help is to seek God. Bear in mind that God will only help those that are willing to help themselves. Pray properly! In other words don't ask God to let you

win the lottery or some sweepstake. As Dunkards we have stated that we will not "buy or sell state lottery tickets, or take part in any form of gambling". Even if someone were to win something big, God would not be honored.

God will not tolerate greed, laziness, slackness, or lack of commitment. God will expect concentration, determination, endurance, dependence on Him, and action on our part.

This article is not targeting people that find themselves in bad financial situations, some beyond any ones control. Some financial dilemmas are brought on by something totally unavoidable, even to those that are the

best of stewards.

I would not in any way discourage the church from helping any member in need.

If a member receives financial assistance they should be receptive, if not desirous, of counseling to alleviate, not prolong the suffering. Many people want help without accountability!

This article targets the consistent, subtle, gradual turning away from God's principals and rules concerning good stewardship, financial responsibility, and accountability.

We must learn to live within our means, including this writer.

Brother Roger Swihart
Quinter, KS 67752

I FORGOT

Psalms 9:17, "The wicked shall be turned into hell, and all the nations that forget God."

"I forgot!" How often we hear those lamentable words. We often forget, and many times it is to our peril. God made us in His image, but one thing different is that we forget and He does not. It is the doom of man that he forgets. Deuteronomy 4:9, "Only take heed to thyself, and

keep thy soul diligently, LEST THOU FORGET the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life: but teach them thy sons, and thy son's sons."

Deuteronomy 6:12 says, "Then beware LEST THOU FORGET the Lord." Man's tendency is to forget God when things are going well, and call

upon Him when things are bad. We become lax when all is well. Spirituality decreases, and it should not. We should, at least, bombard God's throne with thanksgiving for His goodness to us. But man's inclination is to forget.

During extreme periods of persecution the church has always grown and thrived. Periods of blessing and abundance are the true test of a Christian. Can we praise and thank Him every day for His wonderful works?

King of my life, I crown thee now,
Thine shall the glory be;
Lest I forget Thy throne-crowned brow,
Lead me to Calvary.

Show me the tomb where thou wast laid,
Tenderly mourned and wept;
Angels in robes of light arrayed
Guarded Thee whilst thou slept.

Let me like Mary, thro' the gloom,
Come with a gift to Thee;
Show to me now the empty tomb,
Lead me to Calvary.

May I be willing, Lord, to bear
Daily my cross for Thee;
Even Thy cup of grief to share,
Thou hast borne all for me.

Lest I forget Gethsemane;
Lest I forget Thine agony;
Lest I forget Thy love for me,
Lead me to Calvary.

We may forget, but He NEVER forgets! Such love was present on the day Jesus went

up that hill and died for us! Such love was present when He rose from the dead! We are weak,

forgetful humans and we need to be reminded DAILY of that wonderful love. Are we worthy of it? Never!

Yet God stooped down and remembered us, in our weakness, because HE LOVED US. As Jennie Hussey's wonderful hymn so well described Jesus and His wonderful salvation, we need to be lead to Calvary daily.

We will not forget if we just put ourselves in His hands.

"But whoso looketh into the perfect law of liberty, and continueth therein, he being not a FORGETFUL hearer, but a doer of the work, this man shall be blessed in his deed!" James 1:25

Brother Lynn H. Miller

TEARS: FROM PSALM 56:8

There was once an old Jewish custom,
When death took a loved one away
That all who came put a tear in a bottle,
To give to the family at the end of the day.

When David was worn and down-hearted,
To God his tired spirit would look;
"O, God put my tears in your bottle
My wanderings, are they not in your book?"

My body was painful and needed repair,
The doctors applied their known skill;
While healing the suffering was painful and hard,
"Lord, I trust you," I said with my will.

Then in my tired mind came a picture
Of Jesus, as He softly drew near;
"My child, I know about suffering."
And down from His face fell some tears!

"Oh, Jesus," I said as I saw Him,
"Your pain was far greater than mine...
I'm glad I can suffer a little bit,
To relate as a child of Thine!"

Did He put my tears in a bottle?
Are we that important to see?
Or did He put His tears in a bottle,
To pour out His healing on me?

The Lord of Glory is caring,
When He sees His children in pain...
Do we hold on to our grudge of the past?
His tears long to heal all our strain.

Jesus, please help us to think of your tears,
To forgive is the powerful key,
And accept the tears from your bottle:
So we can love, be healed, and be free!

-Sister Linda Cordrey

MARRIAGE, DIVORCE, AND REMARRIAGE

Recently two different persons raised the following questions concerning how the Dunkard Brethren stand on the issue of divorce and remarriage. The response follows the questions.

Question #1: Hello and good day! I have a question. What is the Dunkard stance on divorce and also remarriage? If possible, an explanation of detailed beliefs, in addition to the related scriptural references. Thank you in advance for your time. Blessings, in Christ Jesus.

Question #2: Dear Brother in Christ. Could you please tell me

the belief of the Dunkard Brethren Church regarding a person wishing to become a member of your denomination that has been divorced then remarried before conversion? Is this person cleansed by Christ's blood and forgiven for these past sins? Or would this person still be considered as committing adultery?

Yes, this is my situation as well as my husbands. We have been introduced to Anabaptist beliefs and realized we have been practicing them for twenty-two years of our Christian life. We have always lived simply, dress modestly paying no atten-

tion to worldly fashion, believe in a woman's head covering, believer's baptism, accountability to the fellowship, striving to mould our lives to Christ and so forth.

We spent many years in the Episcopal Church USA where we began our Christian walk and left because we simply did not fit in nor agree with their moral values, infant baptism, and so forth. We have been turned away by other Mennonite groups because of our situation. We now attend the Mennonite Brethren Church where we are accepted as forgiven by Christ's blood for our divorce and remarriage but they do not believe in modest clothing nor a woman's head covering. I feel out of place there. I have no one to identify with. I need a female spiritual friend with the same sense of Christian humility. My husband and I are still looking for a church home, where we will be accepted as forgiven for our past and where we can share the same beliefs and values with church family.

Thanks for your time, and may the Lord Jesus bless you and your denomination for remaining so biblically obedient (no matter what the outcome of this communication).

Response: We've recently received several questions about our stand on the topic of marriage, divorce, and remarriage. We are asked for our detailed beliefs with scripture references. Also, what about someone who was divorced and remarried before their conversion? Is this person cleansed by the blood of Christ and forgiven of their past sins? Or would this person be considered as committing adultery when they are remarried with a former marriage partner still living?

First of all, we appreciate the questions. Thanks for taking the time to write.

The issue of marriage, divorce, and remarriage is a very tough issue to deal with, and is greatly complicated by the breakup of approximately half the marriages due to divorce. This is a very sad state of affairs, and very far from what God intended when He created man and woman and joined them together as one flesh. I will of necessity be quite brief due to the limitations of time and space (I don't want this response to get too long).

When deciding what to believe about this and many other important topics, we need to

come into the discussion with the presupposition that we'll believe the Bible, no matter what others may say, and no matter what it may cost us.

"And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, But he shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. But many that are first shall be last; and the last first." (Mark 10:29-31)

"And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life." (Matthew 19:29)

When a sincere desire to obey God's holy revealed Word is first in our life, then the search for answers from His Word becomes less complicated. We will then desire to lay aside all the interpretations and excuses we have heard all of our lives about why a particular part of God's Word does not apply to our par-

ticular situation. So our view of God's Word becomes very important in this discussion. Do we really believe the Bible, or do we want to filter the truths of the Bible through the reasoning of man? If we want to apply man's reasoning to the Bible, then nothing stands for sure, and everything becomes relative. Man's reasoning is fickle as it says in many places of the Bible.

"As it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." (Romans 3:10-11)

What is marriage? Marriage is the uniting of a man and a woman into one flesh. Marriage was the first institution created and designed by God, even before sin entered into the world. So therefore we ask, is marriage for Christians only? Does marriage apply to non-Christians? And the answer is "Yes, marriage applies to everybody. It is not for Christians only." Therefore, the marriage vow between two non-Christians is just as binding as it is between two Christian believers. The Bible gives only one

release from the marriage vow, and that is death.

"Know ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man as long as he liveth? For the woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man." (Romans 7:2-3)

There was a provision for divorce in the Old Testament Law of Moses, but Jesus said that it was given because of the hardness of man's hearts. From the beginning it was not so.

"He saith unto them, Moses because of the hardness of your hearts suffered you to put away your wives: but from the beginning it was not so." (Matthew 19:8)

Therefore we conclude that the marriage vow is binding whether the people taking the vows are Christians or not. Christians are forbidden to

marry non-Christians.

"The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord." (I Corinthians 7:39)

But if she doesn't marry "in the Lord," she is still bound by the law so long as her husband lives. The Apostle Paul takes several verses to explain how such a relationship would work. But in the case where it doesn't work, the wife may (by permission) depart (or separate), but she has no permission from God or the Bible to remarry so long as the first marriage partner is still living. (This applies to both men and women, and husbands and wives.)

Sometimes people accuse us of being unforgiving in the situation when one or both partners have living marriage companions, and they were converted after their divorce and/or remarriage. The people can certainly be forgiven for their past sins and shortcomings. But it is important to NOT dwell in the sin.

If a murderer comes to Christ, we expect the murderer to give up his killing of human lives. If a thief comes to a sav-

ing knowledge of Christ, we expect the thief to quit stealing. Just so, an adulterer who comes to Christ is expected to quit committing adultery. And the Bible is clear that when there are two or more living marriage partners, then adultery is committed every time the physical relationship takes place.

"Whosoever putteth away his wife, and marrieth another, committeth adultery: and whosoever marrieth her that is put away from her husband committeth adultery." (Luke 16:18) Please note the continuous tense of the word "committeth." This is an ongoing sin as long as the two are living together. (See also Matthew 19:9, Matthew 5:32, and Mark 10:11.)

For those who are caught in this situation, there is a way to stop committing adultery. And that is by living separate, as in separate residences or homes. There are testimonies of those who have taken this step, and the peace of God that floods their soul is marvelous. This is certainly not an easy path to walk. But in the end, do you want to place your soul's eternal destiny in jeopardy?

Please understand, the ar-

gument is not with us. You need to carefully read and study God's Word, and obey what you find there. As I'm sure you are well aware, most Christian leaders will have excuses and long explanations about why it is not necessary for a couple where one or both partners have living previous companions to live separate. They'll have all kinds of names for those of us who believe this is not right. But in the end, who are you going to believe? The Christian leader? Us? Or God's holy Word? Most people in professing Christianity, including many Christian leaders, have caved in to compromising the truths of God's Word. They don't believe the Bible really means what it says. This is extremely unfortunate and has led to many heartaches.

Many pastors will say that it was okay for a person with a living marriage companion to become remarried because the divorce took place before they were saved. But the Bible gives no license for such a belief. Marriage applies to all people in all places at all times. Not just to Christians. Marriage was instituted by God in the Garden of Eden, which was long before the

Law of Moses was instituted, and even longer before the development of Christianity.

There may be times when someone is living with a marriage partner and separation may become advisable. Perhaps there is physical or other kinds of abuse, or other severe issues crop up. Sometimes people need to obtain a legal separation due to the financial recklessness of a marriage partner. But we cannot find any Biblical justification or permission to become remarried while the first partner is still living.

Here are some questions with their answers.

In God's eyes are you bound to your previous marriage? You promised to "have and to hold, to love and to cherish, for richer or poorer,...until death do you part." Therefore you are obligated to this promise which was made to your wife (or husband), to God, and to those who were gathered together that day. Marriage vows are made before God, even if most people do not acknowledge Him.

If you are bound to your previous marriage, what are you supposed to be doing? You should be developing your relationship with God. There are

many opportunities to serve God in many different capacities, such as working with children from troubled homes, or as a volunteer in a nursing home. As you become involved in the lives of others, you will have less time to think of your own problems – and you will be able to find a sense of fulfillment for your life. If you have children you will want to devote much of your time and energy to them. It is important to get out and find something worthwhile to do in the upbuilding of "The Kingdom." It is good to develop friendships and get along socially with others in your church or other group. I realize this is difficult when your friends have married partners, and you do not. I can certainly understand why you would be looking forward to Heaven more than others would.

May you ever be married again while your former partner is still living? I believe the Biblical answer is "No." Only when one spouse dies is the other spouse free from the marriage vows. I do not advocate divorce, although in rare circumstances, separation may be advised such as when there is violence and abuse.

Thank you for writing. While

I do not know about your particular situation, here are some precious promises in the Bible that you may claim, as a believer in Christ.

"He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." (Isaiah 40:11) This is a picture of how God is taking care of you – even though you may not always feel like it.

"But they that wait upon the LORD shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." (Isaiah 40:31)

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee,

yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." (Isaiah 41:10)

"Cast thy burden upon the LORD, and he shall sustain thee: he shall never suffer the righteous to be moved." (Psalm 55:22)

"Casting all your care upon him; for he careth for you." (1 Peter 5:7)

Clearly I have not covered nearly all the bases in this response, nor have I covered all the relevant Scripture passages. If you have specific questions, feel free to get in touch.

May God bless you and guide you, and be near you.

Sincerely in Christ,
Brother Robert Lehig

"CARD CARRYING" MEMBERS

Luke 1:1-4, "Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, Even as they delivered them unto us, which from the beginning were eyewitnesses, and ministers of the word; It seemed good to me also, having had perfect under-

standing of all things from the very first, to write unto thee in order, most excellent Theophilus, That thou mightest know the certainty of those things, wherein thou hast been instructed."

In a sermon we heard recently two prominent political figures, who were the object of the

sermon, were described as "card carrying" members. Unfortunately, we believe this description fits all too many church members. It is not our desire to "throw stones"; we feel our own inadequacy when compared with the Lord Jesus Christ.

Our opening verses suggest a need to follow those things "wherein (we have) been instructed." We believe we have a rich heritage in the Brethren faith that is traced back to Alexander Mack and his fellow Brethren. We believe "those things which are most surely believed among us" which we have inherited are based upon Holy Scripture. But we also believe that God has children outside of the Brethren faith. We are convinced that there is great strength in respecting our Brethren traditions. But we are also convinced that there is danger in **worshipping** our spiritual forefathers and what they taught.

Although it is seldom mentioned, and despised by some Anabaptists, we believe we should be thankful for our Pietistic heritage. It is from that heritage that we feel the need for a true experience with the Lord. The Anabaptist heritage of separation from the world is very im-

portant. But unless we have had a personal encounter with the Lord Jesus Christ through the Holy Spirit we are no more than "card carrying" members.

I am a "card carrying" member of the local E. M. S. (ambulance service) but have never taken an active part. I was once active in the local union at work but because of personal conviction I am now only a "card carrying" member.

We realize that not everyone can be a leader in the church. Not everyone is called to teach Sunday School or be Sunday School superintendent. Not all have the ability to be a song leader. But all of us can attend services faithfully when sickness or other problems do not interfere. All too many "card carrying" members have no desire to take an active part in the church. As Brother John Pepper once said in a sermon, the church is not the building we worship in but the members.

Even the leadership in the church might be only "card carrying" members. Like those spoken of in our opening, church leaders should be "ministers of the word". All too often sermons are no more than personal opinion or following the latest theo-

logical trend. Drama and acting has replaced old time preaching in some instances. While it makes a sermon interesting and easy to listen to it often takes the edge off of Holy Ghost conviction.

There is also a trend to substitute human wisdom for Scriptural truths. What the Bible calls sin is often said to not be the primary problem but our actions toward one another. Respect and humane treatment of fellow humans including spouses and children is very important. But it does not change the fact that such things as adultery and other sexual sins are the cause of the problems in many individuals' lives. Sadly, many of those

in church leadership are caught in the web of such sins.

The greatest problem with "card carrying" members is that they desire to have no accountability for their actions. That we are saved by grace without any human works is certainly scriptural. But there is a world of difference between human works and obedience to Holy Scripture! We are not sure what Luke meant when he said he "had perfect understanding of all things from the very first," but the Bible does teach that the Holy Spirit can lead us into all truth.

Brother James M. Hite
816 E. Birch St.
Palmyra, PA 17078-2704

WHO WILL GO?

One day Jesus asked His followers to help Him spread the Good News about how He had died for the sins of all men so that they could live with Him in Heaven and glorify His Father.

"Who will go and tell the lost about Me?" He asked.

"Not I," said Miss Pleasure, and she walked away.

"Not I," said Mr. Comfort, and he walked away.

"Not I," said Miss Ease, and she walked away.

"Then I will find someone else to do it for Me," Jesus said. And He did.

When the Good News had been shared, and people had accepted Christ into their hearts, Jesus asked, "Who will disciple these young Christians and help them grow to be more like Me?"

"Not I," said Miss Pleasure.

"Not I," said Mr. Comfort.

"Not I," said Miss Ease.

"Then I will find someone else to disciple them for Me." And He did.

"Now," said Jesus, "It is time to plant new churches. Who will help Me?"

"Not I," said Miss Pleasure.

"Not I," said Mr. Comfort.

"Not I," said Miss Ease.

"Then I will find someone else to plant the churches for Me," said Jesus. And He did.

The new churches were growing, but there were still many people in the world that had never heard of Jesus' love for them. Jesus now wanted to send people to faraway lands to tell them about His redemptive plan.

Jesus asked His followers, "Who will go to Asia, and tell the Buddhists of My love for them?"

At once, Miss Pleasure, Mr. Comfort, and Miss Ease said, "Not I!"

"Then I will find someone else who is willing to go," Jesus said. And He did.

When the mission was es-

tablished, Jesus asked, "Who will support the missionaries as they tell the people about Me?"

"Not I," said Miss Pleasure.

"Not I," said Mr. Comfort.

"Not I," said Miss Ease.

"Then I will find someone else to support them," Jesus said. And He did.

Soon all nations and all people had heard of the Good News. God said that it was time for Jesus to return to earth to take His followers to be with Him in heaven. Jesus asked, "Who will come join me for a feast around My table in Heaven?"

"I will," said Miss Pleasure.

"I will," said Mr. Comfort.

"I will," said Miss Ease.

"No you won't," said Jesus. "You wouldn't help Me spread the Good News, disciple believers, plant churches, go to foreign lands, or support the missionaries. Now, My true followers and I will eat of this feast ourselves.

And that's just what they did.

Analogy by
Sister Emily Pifer

BIBLE STORY**THE CAMELS ARE COMING**

Rudy Cover

Genesis 24:29-67

Abraham's servant had gone into a far country called Mesopotamia to find a wife for Isaac. After she had been found at the well where she watered the camels, her brother, Laban came and invited Abraham's servant into their house. In those days it was customary for the people to be hospitable to travelers. Going places was tiresome then. They traveled very slowly and often went through the hot desert where there were sandstorms. It was refreshing, after going a long way, to be welcomed with water, food, and a good place to sleep.

Laban unharnessed the camels and gave them food. Abraham's servant and the men that were with him were given water to wash their feet and meat to eat. But the old servant said, "I will not eat until I have told my errand." So he told Laban and Rebekah's father, Bethuel, of his master, Abraham. How the Lord had blessed him and that he was very rich, having flocks of sheep, herds of cattle, camels and asses, much silver and gold,

besides many servants; and how Abraham had told him to go to the country of his relatives to get a wife for Isaac because he did not want him to take a wife of the Canaanites who were near him. Then he had arrived at the well and God had shown him that Rebekah was the one for Isaac and that she was the daughter of Abraham's brother.

Bethuel, the father of Rebekah, and her brother, Laban, gave their consent to let Rebekah become Isaac's wife. When the old servant heard this he was so overjoyed he gave jewels of silver and gold and fine clothing to Rebekah and he also gave rich gifts to her brother and her mother. Then they had a great feast and in the morning the old servant was ready to go, but the family of Rebekah wanted them to stay at least ten days more. Finally they asked Rebekah if she wanted to go and Rebekah said, "I will go."

So Rebekah and her maid-servant went with the old servant of Abraham and they rode away on the camels.

Isaac went out into the field in the evening to meditate. And he looked up and behold the camels were coming. Isaac and Rebekah loved each other. God

had found a wife for Isaac.

Selected from the
April 1, 1974 issue of
the Bible Monitor

MARRIAGES

MUSSER-CHUPP

August 4, 2007, Brother Joel Chupp, son of Brother Don and Sister Mabel Chupp of Woodward, Iowa and Rosa Musser, daughter of Robert and Retha Musser of Lititz, Pennsylvania were united in marriage. Their new address is 18871 G Ave., Perry, Iowa 50220

BOWSER-MEYERS

October 12, 2007, Brother Kevin Meyers, son of Brother Alan and Sister Brenda Meyers of Adel, Iowa and Sister Heidi Bowser, daughter of Arnold and Rachel Bowser of Harrison, Arkansas were united in marriage. Their new address is 7952 NW 128th St., Grimes, Iowa 50111

NEWS ITEMS

NOTICE

It is time for the Presiding Elder (or designate) of each Congregation to inform the Editor of all changes, additions, deletions or corrections needing to be made in the February, 2008 issue of the Bible Monitor. That Monitor contains all the standing information needed throughout the year. Please have this information to the Editor by December 28, 2007.

REMINDER

Everyone sending donations to the Publication Board should send those donations to the Secretary, Bro. Kevin Funk, 24107 N Avenue, Dallas Center, IA 50063.

THANK YOU

Ronda and I would like to express our thanks for all the beautiful cards, notes and gifts we received on our 40th Anniversary. What an awesome surprise it was for us and how, as we read the cards and notes, it brought back special memories of each one of you and how you have touched our lives. Our church family is so special and it brings us joy to think of being able to fellowship forever with you when Christ takes us all home. Until then, we feel loved and blessed.

Brother Len and Sister Ronda Wertz

**ADULT SUNDAY SCHOOL LESSONS FOR JANUARY
2008**

Jan. 6 – Believing What Was Seen – I John 1

1. What was he referring to and what was actually seen with their eyes and handled with their hands?
2. If we have fellowship with Him, how is that fellowship expressed?

Jan. 13 – In Step with the Advocate – I John 2:1-11

1. How is the advocate position filled and how does it work?
2. How can the love of God be perfected by keeping His Word?

Jan. 20 – Wisdom for All Ages and All Time – I John 2:12-17

1. Why does the writer go from “I write unto you” to “I have written unto you”?
2. How do we find the dividing line between necessities and the things of the world that we are not to love?

Jan. 27 – Anointed to Know the Truth and not a Lie – I John 2:18-29

1. Does the unction mentioned in verse 20 apply to us today? Describe what it meant.
2. Who are the seducers in verse 26? Are they alive and active today?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR JANUARY 2008

Jan. 6 – Our Resolutions – Luke 16:1-17

1. How does the lesson title “Our Resolutions” fit this passage of scripture?
2. Why was the steward's action acceptable and wise in the rich man's eyes?

Jan. 13 – Our Shallowness – Ez. 33:30-32, Mark 4:16-17, John 6:64-69, Eph. 4:14-16

1. Ezekiel warned of hearing but not doing. Is the church plagued with this today?
2. The Ephesians were warned against being tossed to and fro. Is that a present danger now and how do we guard against it?

Jan 20 – Monuments – Jer. 1:17-19, Gal. 2:8-10, Rev. 3:10-12

1. Compare the variation and difference in the three pillars mentioned in the passages used.
2. How do we keep the word of His patience, that we will receive His protection? Is that hour of temptation continually before the world or a one time event?

Jan. 27 – Living Forever – Luke 18:18-30, John 3:14-21 & 36

1. How was the Son of Man lifted up and how is believing on Him comparable to the wilderness experience?
2. In John, verses 18 and 36 speak of unbelievers being condemned already. Verse 17 says Jesus came not to condemn the world. Discuss the differences.

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